

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Chigedes visit during convention, ask for continued aid

By Shannon T. Simpson

Dec. 31 will mark the closure of the 1994 Partnership Mission effort between the Mississippi Baptist Convention and the National Baptist Convention of Zimbabwe.

According to figures published by the Partnership Missions office of the Mississippi Baptist Convention Board (MBCB), 150 Mississippi volunteers in 40 mission teams helped Zimbabwe nationals start 27 churches and lead 6,302 people to make professions of faith in Christ since the partnership began in 1991.

Among those 6,302 was one man who was the subject of many prayers — Adam Chigede.

Adam is the brother of Isaac Chigede, who is pastor of the Cal-

vary Baptist Church in Harare, Zimbabwe, and national coordinator for the partnership effort in that country. Isaac and his wife Sophie were in Mississippi to mark the closure of the partnership during Mississippi Baptists' annual convention in Jackson, Nov. 1-2.

Isaac related the story of his brother's conversion, which happened only Feb. 7 of last year.

"We organized a meeting to preach the gospel and invited people to come and worship under a tree," said Isaac. "It was at the place near my home, where I was born. That Sunday, my brother came to Christ."

"Dewey Merritt was preaching, I interpreted. We extended the invita-

tion, and 24 people came forward. My brother Adam was the first of those 24 to move forward and accept Christ."

Now 65, Adam was 19 when he last set foot in a church. That was at the Methodist mission school where he was educated. He and Isaac were estranged for many years because of Isaac's faith in God.

"If there is anything in my life that I will never forget that Mississippi Baptist partnership accomplished, it is that my brother was converted. Among those 6,000 (professions of faith) is my brother, and my heart is thrilled for that."

Sophie Chigede said, "Wherever his brother goes now, he goes with his Bible. He is so enthusiastic."

Isaac and Sophie Chigede went on to say that the spot under that tree is now the Mupumbu Baptist Church in Zvimba. When the Chigedes left to travel to the U.S., Mupumbu's members had made enough bricks to complete about half of their own house of worship. The Chigedes hoped to find it completed when they returned home Nov. 7. Mupumbu has about 200 members, and has already planted another congregation.

According to the Chigedes, the Lord is exploding the Christian church in Zimbabwe. Churches are being planted, buildings constructed, and souls won. Mississippi Baptists have been a part of accomplishing God's work in that country, but there is still so much to be done, said the Chigedes.

"We still want (people) to come and open work, plant more churches, and preach the gospel," said Isaac. "We need them to assist us in building church buildings. If our people have that, the churches will

grow strong.

"We also need them to support and pray for our poor convention. We need offices and proper facilities," Isaac continued.

"People keep crying that we have forgotten them" because there are so few resources and so little time to meet the needs of all the churches, Sophie said.

Sophie has served as equivalent of president of the Zimbabwe Woman's Missionary Union. She said the greatest need among women is "to help them know their role as Christian mothers, especially when they have the heart to reach people for God."

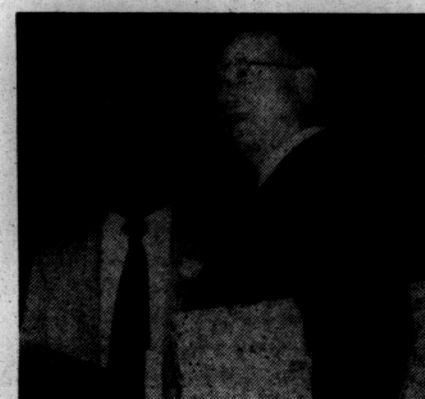
"They are so oppressed financially, they fail to do the best they can in reaching people for the Lord. The drought (in the southern part of the country, near Beitbridge) has hurt us so."

Relief from the drought has come in the form of a sorghum-growing project led by Cooperative Services International volunteers Michael and Susan Loftice.

Feeding programs through the Foreign Mission Board and well-drilling projects are also meeting human needs.

"Through WMU, several local churches are trying to put together Baptist preschool projects so that our children can grow in our faith," said Isaac. "The difficulty is the shortage of finances."

A 40% national unemployment rate also plagues churches, said the Chigedes. They asked that, even though the partnership mission effort is closing, Mississippians would pray for Zimbabwe's churches to experience growth in Christ, and that there would be more financial resources available.



Isaac Chigede (left), coordinator of the National Baptist Convention of Zimbabwe, presents a gift of appreciation for Mississippi Baptists to Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

Bill Hardy, stateside coordinator of Mississippi's partnership efforts, and Bill Causey, Mississippi Baptist Convention Board's executive director-treasurer, will travel to Zimbabwe in early December to wrap up formal involvement with Baptists in the southern African nation. Native Mississippians Dewey and Betty Merritt, who have been the volunteer host and hostess of the Mississippi House for the Partnership, will complete their work in Zimbabwe and hope to be home by Christmas.

"In my heart, though the partnership is closing, we pray that Mississippi will continue to send money and workers," concluded Isaac, "to help us in rural areas, to help raise the standard of living...."

"So many phone calls came from church people (before we left), appealing for the partnership not to close. We truly desire it. It's only now at a stage of maturity."



Sophie Chigede (left), co-coordinator with her husband for the Zimbabwe convention, addressed the Lay Missions Conference Oct. 31 at First Church, Jackson, as her husband Isaac looked on. (Photos by William H. Perkins Jr.)

### Cyberministry?

SBCNet is quickly becoming Southern Baptists' express lane on the information superhighway, according to users who can't remember how they got things done in pre-computer days. "I didn't know how to turn on a computer three years ago, but I realized if I was going to stay abreast of things... I had to learn," said Ron Rowe, director of Jacksonville Baptist Association in Florida. Rowe now downloads information that helps in many aspects of his work: Sunday School, evangelism, and personal communication with other association directors and pastors. "It's very practical and it will save a lot of paperwork," he pointed out. Membership in the service has increased more than 36% in the past six months, according to David Haywood, data communications coordinator at the Baptist Sunday School Board (BSSB) in Nashville. SBCNet kits can be ordered from BSSB by calling 1-800-458-2772. Additional information on the service can be obtained by calling Haywood at 1-800-325-7749, ext. 2895.

### Hole-y car returned

Southern Baptist missionary Steve Glass in Kenya is grateful for the return of his stolen Subaru, even if it is a little worse for the wear. When two men with an Uzi submachine-gun carjacked the vehicle last May, the odometer had less than 1,500 miles. Now it has 20,000 miles on it — and that's the good news. The bad news? Bullet holes pockmarked the vehicle, and much of the glass had been shot out. Seems the thieves weren't as good at robbing banks as they were stealing cars. As the carjackers fled a Nairobi bank after a botched robbery, a shootout with police erupted that ended minutes later with one dead robber and the hole-y Subaru. Fellow missionary Rusty Pugh recognized the car, surrounded by a police cordon, while on his way home for lunch just minutes after the bank robbery. Repair experts estimated that \$4,000 will be needed to restore the car, compared with \$20,000 to replace it. After repair, the car will be reassigned to — who else? — Steve Glass.

### Looking Back...

#### 10 years ago

The old Baptist Hospital in Jackson, built in 1914, will be demolished to make way for a medical arts complex just across State Street from the new 646-bed complex that replaced the old building in 1976.

#### 20 years ago

The Bolivar County Agricultural Mission Foundation presents a new truck to Southern Baptist missionary Donnie Hendon of Shaw, who teaches modern agricultural techniques to the Cuna Indians on Panama's San Blas Islands.

#### 50 years ago

D.A. McCall, state Baptist secretary, attends dedication services at First Church, Union, and congratulates the congregation on paying off in full the debt incurred during the building project.



## EDITOR'S NOTEBOOK

Guy Henderson

## Remember your leaders

One of the functions of the Southern Baptist Convention's Annuity Board is to reach out to retired Southern Baptist ministers and their widows with financial help. Many of these served during the Great Depression and World War II days. Little thought or concern was given to retirement. Now in the time of long shadows they often face a bleak future.

"Remember your leaders, who spoke the Word of God to you" (Heb. 13:7) is the scriptural advice given to us. These servants worked hard, but many were simply financially unable to contribute to any retirement or savings plan. In Mississippi there are 183 pastors' families (or widows) who draw less than \$100 per month, and 402 who draw less than \$200. The average annuitant's check is \$404 in Mississippi and \$372 throughout the SBC. Some would have other incomes, others would not, and try to hold life together on a pittance.

The Annuity Board has an "Adopt an Annuitant" plan whereby individuals can help these servants. Write or call Bill

Sellers, Annuity Board representative, at the Baptist Building, P.O. Box 530, Jackson, MS 39205; telephone (601) 968-3800 for more information.

Naturally, the politics of the SBC have finally reached out and touched the Annuity Board. The SBC ruled at its annual meeting in Orlando not to accept money from the Cooperative Baptist Fellowship (CBF). The Annuity Board, in seeking to comply with this rule, has encountered some strange situations.

Moreover, the SBC Executive Committee has requested the Annuity Board to report in writing its "involvement" with the CBF, and forward copies of all contracts with CBF to the committee.

These contracts are with staff people who were (and in most cases still are) Southern Baptist. Some helped start the Annuity Board. Moreover, the contracts or "plan supplements" are confidential documents which cannot be shared without permission of the employer. Complying with the Executive Committee's request

can really get sticky, since it involves federal laws.

Now throw another log on the fire. The CBF has also supported the relief ministry of the Annuity Board. In 1993, it contributed \$25,000 to the ministry. Admittedly, this amount is not much in today's market, but to a widow surviving on \$200 a month, it could make a difference. The CBF has also informed the Annuity Board it had collected \$10,000 for this purpose in the first five months of 1994.

What is to be done? The SBC (by a narrow margin) passed the rule for SBC agencies not to accept CBF money. Thus for 1994 there will be a possible \$25,000-plus shortfall for needy annuitants. Perhaps a special offering at the SBC annual meeting or at the Executive Committee's next meeting would be a worthy beginning in taking up the slack.

The integrity of the Annuity Board to all Southern Baptists is commendable. Here's a fervent wish that the integrity of Southern Baptists to retired pastors and their widows will measure up.



THE FRAGMENTS

## Be not weary

The Joe Meffords pastored in Osyka (near McComb) about a generation ago. They then went to Spain as missionaries. Now they are retired but still live in Spain. In September, Joe and Lila spoke to us — a group of Mississippians — in the city of Alicante on the eastern coast of Spain.

Presently we have 27 couples serving as missionaries on the Iberian peninsula. There are 62 churches and each one will have one to three missions.

Joe told us of a pastor imprisoned under the dictatorial rule of

Franco. Even with its pastor in prison, the church continued. One deacon said to the Meffords, "One day they will get tired and quit. We never will."

In 1975, Franco was no more, and religious freedom sprouted across the land. While dedicating a new church, Joe saw the old deacon assisting in the offering collection. His words were remembered: "... They will get tired and quit. We never will."

"Be not weary in well-doing... in due season we shall reap the harvest." — GH

"The 'grand compromise' (is) so far gone now," Leonard says, reflecting on erosion of denominational loyalty, dissipation of a cohesive Southern culture, and loss of common ground between moderates and conservatives.

Chapman sees a rosier future: "The thread of cooperation running through the denomination will help us remain intact, with perhaps few exceptions.... We have struggled in recent years, but we struggled before. It may take time, but the convention will emerge much stronger in order to reach the world."

And at the grassroots level, Southern Baptists are reasserting

their intention to cooperate.

At Dunwoody Church in suburban Atlanta, pastor Jim Johnson says he feels "like a man without a country," between political poles of the SBC.

But the church decided to cooperate broadly. "We are going to cooperate with any Great Commission church or organization that invites us to or we sense God leading us to," Johnson explains. "We're not in competition with anybody if we're trying to lead people to Christ. We're going to work with both groups and others as well."

Knox is editor, Kentucky WESTERN RECORDER.

## Southern Baptists look anew at cooperation in diversity

By Marv Knox

NASHVILLE (BP) — Although conceived in schism and born in diversity, the Southern Baptist Convention was bred on cooperation.

The SBC endured a traumatic delivery in 1845, when Baptists split over slavery and the right of Southerners to chart their own course. Still, Southern Baptists cooperated from the beginning.

Their charter proclaimed they created the SBC "for the propagation of the gospel." So, they immediately founded foreign and domestic mission boards. Later they formed 18 additional agencies to do other work. And they created their Cooperative Program unified budget in 1925 to fund the lion's share of state and national ministries.

Even before they launched their convention, Southern Baptists were a diverse people.

Early Baptists in the South divided into at least three theological subgroups, observes Walter Shurden, head of the Christianity Department at Mercer University. He and Albert McClellan, a longtime SBC executive and historian, also categorized Southern Baptists according to state/regional strains,

each with its own polity and style.

More recently, 20th-century societal shifts have provoked diversity. These diversities have been compounded by the focal points of recent SBC controversy, particularly Scripture, the role of women in the church, and the authority of the pastor.

Still, Southern Baptists received and extended a rich legacy of cooperation.

Before Baptists created organizations beyond churches, congregations cooperated to ordain ministers, Shurden reports. Later, they worked together in organizations of various sizes and purposes. District associations formed within small geographic boundaries and with theological purposes. In the 18th century, societies pooled resources for common tasks. Then state conventions arrived, organized primarily to do missions. Finally, the SBC formed in 1845. Despite its name, it retained much of the societal structure until 1925, when the SBC centralized funding through the Cooperative Program and codified beliefs in the Baptist Faith and Message statement.

The "grand compromise" made such cooperation possible until

about 15 years ago, says Bill Leonard, chair of the Religion Department at Samford University. "Southern identity, denominational loyalty, and a sense of universal mission combined to create an institution built on compromise and motivated by the rhetoric of pietistic, populist triumphalism," he explains.

Morris Chapman, president of the SBC Executive Committee, emphasizes Leonard's final point and adds another: "Southern Baptists have a singular purpose — to fulfill the Great Commission in preaching Christ to a lost world.... (But) we've cooperated on the basis of a common bond of belief. Southern Baptists are a Bible-believing, Christ-honoring people."

What Chapman touts as a path to cooperation — uniform belief — SBC moderates have decried as a road to division. They have argued doctrinal uniformity has not been part of the Southern Baptist consensus and will be achieved only as a byproduct of denominational purging. As the SBC approaches its 150th anniversary, Southern Baptists ask, "What is the role of cooperation in our future?"

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Associate Editor.....William H. Perkins Jr.  
Advertising/News writer.....Teresa Dickens  
Editorial Associate.....Florence Larrimore  
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# Annuity Board trustees change investment policy, as requested

DALLAS (ABP) — Trustees of the Annuity Board followed the wishes of the SBC Executive Committee by adding abortion to the list of industries prohibited in the agency's investment policies but said "no" to a request for copies of all contracts between the Dallas-based Annuity Board and the Cooperative Baptist Fellowship.

Paul Powell, Annuity Board president, told trustees meeting in

Dallas Oct. 31-Nov. 1 that he will report to the Executive Committee that the board provides a Convention Annuity Plan and traditional group insurance products to the employees and missionaries of the Fellowship, most of whom have career-long accounts with the Annuity Board from prior church or missions service.

Powell said he would send a copy of the Convention Annuity

Plan document to the Executive Committee but that "plan supplements," which are unique to each employer, are confidential documents that cannot be shared without permission of the employer.

The Executive Committee, which acts on behalf of the SBC between annual convention meetings, asked the Annuity Board in September to report in writing its "involvement" with the Fellowship

— a moderate, alternative missions-sending agency — and to forward to the committee copies of all contracts with the CBF.

In another matter related to the Cooperative Baptist Fellowship, trustees voted to honor the request of the Southern Baptist Convention not to accept future relief contributions from the Fellowship. But the board will accept contributions cur-

rently held by the CBF for the Annuity Board.

During discussion, trustees said they did not wish to appear to oppose the action of the convention, but also wanted to honor the gifts of churches for the needy. Powell and a number of trustees voiced concern about denying the money to aged ministers and widows in desperate need.

THE SECOND FRONT PAGE

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### FMB accepts matching funds for Romanian work

RICHMOND, Va. (BP) — The Foreign Mission Board has agreed to accept matching funds from a private foundation to fuel post-communist evangelism in Romania.

Among other things, the funds could enable Romanian Baptists — one of the largest and most influential evangelical groups in Eastern Europe — to build up to 100 churches.

Under the program, Baptists in the Eastern Europe nation will provide land and build a foundation for each church. The Foreign Mission Board, aided by the matching funds, will pay \$15,000 each for prefabricated construction of church buildings big enough to seat 100 people. Romanians tend to peg groups that worship without church buildings as cults.

"Southern Baptists could influence the whole course of Romanian history with this many new churches," said Don Kammerdiener, the board's executive vice president.

The matching funds, not to exceed \$1 million, will come from the Maclellan Foundation. The foundation was formed in 1945 to meet physical and spiritual needs worldwide, said Thomas McCallie, its executive director. It awards about 150 grants a year, totaling

about \$12 million. About \$6 million — all of it spent for evangelical causes — goes overseas. Another \$6 million supports Christian and philanthropic causes in the United States.

The foundation is the fruit of a fortune amassed through the Chattanooga, Tenn.-based Provident Life and Accident Insurance Co. of America, begun in 1890 by Scottish Presbyterian Thomas Maclellan. The foundation supports overseas Christian witness by funding programs to start churches and train leadership, McCallie said.

The foundation, which first approached the board several months ago, will give 50 cents for every dollar Southern Baptists donate to Romania through the Foreign Mission Board. Board officials believe the projects being funded are in line with their overall strategy for Romania and Eastern Europe.

"This is an opportunity for people who want to make a difference in Romania to do so, and get their money matched with more," Kammerdiener said. "We hope some of the Southern Baptist money that has been pouring into Romania will now pass through this funnel."

In addition to churches, funds

also will support a Romanian Baptist publishing effort and two educational institutions. One institution is the Bucharest Christian University, which the Romanian Baptist Union is developing in cooperation with the University of Bucharest. The other is Emmanuel Bible Institute, owned by the Second Baptist Church of Oradea.

The board has never before received matching funds from a foundation. But mission leaders say they see things changing in the future. Increasing numbers of people want to give to charitable causes differently than they have in the past.

Board officials want to capitalize on a new financial trend taking shape. During the next decade, the post-World War II generation of Americans will pass on to the next generation what some analysts estimate could amount to \$10 trillion.

At the same time, FMB President Jerry Rankin is looking for ways to attract more missions support from Southern Baptists in all corners of the denomination.

"This board wants to be the channel through which all Southern Baptists can express their missions concern," said Kammerdiener, in announcing the board's agreement with the foundation.

Despite the activity of Foreign Mission Board missionaries in Romania after the fall of communism, Southern Baptist churches and individuals have been giving freely on their own to various projects of Romanian Baptists.

Board trustees have been vocal about their desire to inject a dose of financial adrenaline into Eastern Europe. But they've been hamstrung by leveling receipts supporting the overall missions program. In August they voted to accept funds from interested foundations designated for work in the region, and earmarked up to \$5 million for Eastern Europe if the board receives more than its projected 1995 CP allocation.



"The Naturals" from Mississippi College in Clinton perform for the Mississippi Baptist Religious Education Association during the association's annual luncheon Oct. 31 at Colonial Heights Church in Jackson. Mississippi College President Howell W. Todd also spoke at the luncheon. The association meets each year prior to the annual meeting of the Mississippi Baptist Convention, which met Nov. 1-2 at First Church, Jackson. (Photo by William H. Perkins Jr.)

### Jones: one-on-one touch combats suicide, gambling

NASHVILLE (BP) — No matter which way physician-assisted suicide and gambling votes go, Christians can make a difference in the lives of the terminally ill and addicted gamblers, according to two Southern Baptist spokesmen.

Commenting after Oregon voters passed a measure Nov. 8 to exempt physicians from assisting in suicides of terminally ill patients, C. Ben Mitchell, Christian Life Commission consultant on biomedical and life issues, advised Christians to "remove the physical, emotional, and spiritual obstacles which keep patients from wanting to live."

"Most patients who say they want to die feel they are being a burden to their families or feel they have been abandoned by the medical profession," Mitchell said. "Christians can provide a cure for that sense of alienation and abandonment. We can spend time with and care for dying patients in such a way that they sense they are

loved and wanted.

"The simplest gestures of compassion — holding a hand, visiting with and praying for a patient, reading to a patient — can keep persons from wanting to end their lives prematurely," Mitchell said.

Meanwhile, Paul Jones, executive director of Mississippi Baptists' Christian Action Commission, commenting on gambling-related initiatives in nine states, noted the appeal of a casino "is not about money." For most people who gamble in one of Mississippi's numerous casinos, Jones said, "it is a place where they can be accepted, affirmed, and treated as appreciated individuals. The gambler who experiences the warmth and welcome of the casino will become the frequent player of the games."

"Perhaps the church needs to learn that people are looking for that which accepts and affirms this and does not depreciate their value as persons," Jones said.

### Missouri Baptists discuss CP, inerrancy proposals

ST. LOUIS (BP) — Cooperative Program concerns dominated the miscellaneous business discussion during the 1994 Missouri Convention annual meeting. Messengers defeated a motion that would have required people to be members of churches that support the Cooperative Program before they could be nominated for service to boards and commissions

of Missouri Baptist institutions. Messengers passed a motion calling for a study on increasing the state convention's percentage of CP giving from now until the year 2000. Action was delayed until the 1995 meeting on a motion to require people nominated for state convention service to acknowledge inerrancy of the Bible.

### October CP gifts 7.5% above those of last year

NASHVILLE (BP) — Cooperative Program gifts for October totaled \$11,704,398, according to Morris H. Chapman, chief executive officer of the SBC Executive Committee. The total is nearly \$825,000 above October of last year, or a 7.58% increase.

For the first month of the SBC fiscal year, the \$11,704,398 is also 2.87% above the SBC Program Allocation Budget monthly requirement of \$11,378,310.

The October 1994 CP figure of

\$11,704,398 compared to October 1993 of \$10,879,698, or an increase of \$824,699.

Designated gifts for the month also surpassed October of last year, \$1,966,220 compared to \$1,531,826, or a 28.36% increase.

The Cooperative Program Challenge Goal for the 150th anniversary (1995) of the Southern Baptist Convention is \$150 million which requires average monthly CP receipts of \$12.5 million.



## Mississippi Baptist Convention Emphasis —

# Spreading the gospel is God's plan and desire for us

Following are excerpts from the sermon delivered by Bill Causey, MBCB executive director-treasurer, on Nov. 1 to the third session of the convention's annual meeting.

God has fashioned us so that we may take a look at the past, but we cannot see the future. We can see what has already happened, but we cannot see what is going to happen.

These realities find their way into Baptist thought and understanding in the word "Providence." For we know it was in God's ability to see ahead, that he was able out of these human scenes and circumstances to bring us to this point. And from this point we know that he is directing our history and the affairs of all who will live in the future.

For history must run to the purpose for which God intended it in the beginning. And by faith we can see the ultimate goal of our heavenly Father glistening above the landscape of the future and beckoning all believers to move toward the Holy City where the Great King will rule forevermore. It is with such a broad view of things that I come to you tonight to share several things that become increasingly evident in the affairs with which I have to do.

Ponder, if you will with me, the ingenious plan that God has intended from New Testament days and

how it affects life in Mississippi. In his design of things he has sprinkled about, over the state of Mississippi, around 2,000 Baptist churches. When they open their doors in the mornings and evenings of their work and worship, God is sending a signal out into every crossroads and village and town and city and open space in Mississippi, that God is actively at work and that here, in this church, you can witness his handiwork. It is a continuing symbol that the invisible God has been calling out men and women by his grace and they have believed that they should fashion local congregations that will have as their high purpose the worship of God, the sharing of the gospel with the farthest reaches of the world, the building of Bible study groups, the witnessing to the lost, the discipling of others who have met the Lord near their doors.

There is no one who would argue that the local church is not the chief method by which God intends to bring the good news to the world.

And yet, in the second instance, add to that, if you will, how God began an important work of Christian higher education among Mississippi Baptists. Every reference to the recorded history of the beginnings of these institutions provides the clear insight that the founding fathers believed that they were well inside the will of God as they called

for the pursuit of truth and an educated clergy, and training godly lay people to go out into the world in every walk of life, educated in the best traditions and commitments of the believing community.

And yet in the third place, consider the institutions of healing, that likewise had their birth in the heart of God. Mississippi Baptists are deeply involved in the Mississippi Baptist Medical Center, as well as the huge Baptist complex in Memphis, which has satellite hospitals in a number of other cities in north Mississippi.

And yet, in the fourth instance, consider child care as close to the heart of God. He said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

And consider the Baptist Building: What the Foreign Mission Board is to the world and the Home Mission Board is to America, the Baptist Building is to Mississippi. We do together what no one of us could do alone. It is really the Mis-

issippi Mission Board. Over 7,000 Mississippians went out in a volunteer missions project last year in addition to the work done by our 1,900-plus churches placed in our communities by the Father.

What we observe in these institutional expressions is our forefathers' interpretation of the Great Commission. They believed in covering the world with the words of the Christian message; but they also added works to their faith, and put functioning parts out in the broader life of society, making a real difference in a world of darkness.

If you are able to see that each institution does not stand alone, but in the providence of God has become a part of a galaxy of goodness through which he intends to bless the whole earth, then let us acknowledge together we are going to have to give more attention to working together — not fragmented, but focused, — not more sunlight, but sunlight more focused, to start a fire.

We must give more attention to the overarching, settled, and consistent goal that is greater than any one of us, but is as big as the mind and heart of God himself. This is not negotiable. Together we give a representation of the body of Christ at work in the world: preaching the message, feeding the hungry, building schools, healing broken bodies, loving little children, sending out

light into the darkness, and multiplying the ministries of our Lord himself to such exponential numbers that the minds of little men could never have thought to even ponder it, much less create it!

It was his intention that men of goodwill, redeemed by Christ, should rely utterly upon the spirit of God for the energy, the insight, and the vision to keep them his — and not in name only. There is a supernatural power that is made available to every school, hospital, church, and effort to love children in his name. It is made available. And it is only in the use of that power, and staying available to become channels of that power, that men can ever fulfill his will in the world. Is this not where we come in — for it is only through men committed to him that God intends to do his work. Only the kind of person who consciously, willfully, intentionally searches for the mind of Christ in all of his affairs is a true servant of God.

Our problem is that we have the tendency to forget. Let this Convention become a time when all of us rededicate ourselves to making everything that we can touch to be saturated and penetrated by the prayerful intention to let God empower it. Let it be merged into the stream of the mercies of God that flows wherever his spirit goes in the world.

## Mississippi Baptist Convention Sermon —

# Washing feet: Jesus' servant example to the disciples

Following are excerpts from the sermon delivered by Gordon Sansing, pastor of First Church, Vicksburg, on Nov. 2 to the fourth session of the convention's annual meeting. Text: John 13:12-17.

Sometimes a concept cannot be defined... It can only be demonstrated. In this encounter with our Lord, demonstration is all that will suffice. Words are inadequate, but a living parable tells it all.

I wonder what it would have been like to be present in that Jerusalem upper room that evening so long ago. Jesus is with his disciples, preparing for the time when he would eat that last meal with them.

The disciples sat down and began eating, for no one would dare move toward the basin and the towel which had been laid out in readiness on a side table.

Why was there such mutual discourtesy? Luke has told us very simply: "A dispute rose among them."

Jesus made it very clear that in his kingdom, the greatest one is the one who serves. But his words apparently went over their heads because they trooped into the upper room like a set of sulky school boys, each whispering under his breath, hanged if he would cast himself in the role of a slave to the others. So they all sat down with dirty feet.

I wonder if that doesn't happen with us at times, even as we come into the presence of God to worship. Do we sit down in the pres-

ence of God with dirty feet, because we have not resolved the things within our hearts, or among ourselves, that should have been resolved?

You see, it was not their feet that bothered Jesus, but their hearts. With only a few more hours in which to train these very human men to continue his saving mission on earth, Jesus felt himself stumped by this strained atmosphere of pride and stubbornness.

How could he communicate the truth to them? How could he do anything for them until this childishness, this pridefulness, this sinfulness was cleansed out of their hearts?

Maybe it was at this point that Jesus could stand it no longer. Silently Jesus rises, puts off his coat, takes the basin, girds himself with a towel, goes to his hands and knees, and begins to perform the menial service which they had proudly neglected.

He, the Master, had now taken the role of a servant, the role that was most common to him.

They watched him. I feel sure there was shocked silence. Nobody else spoke as Jesus moved from one

to the other, kneeling before each one, touching their filthy feet, even the feet of Judas, with his strong tender hands, washing away the dirt and the weariness, leaving them clean and refreshed.

Only Peter protested, but Jesus quickly silenced him. The others were probably too embarrassed, too ashamed to say anything, and rightly so. The Master's act had struck home to them. They knew instinctively what he would say afterwards.

And Jesus said, "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I, then, the Lord and the Teacher, wash your feet, you also ought to wash one another's feet, for I gave you an example, that you should do as I did to you."

Thus, would you now see Jesus as our example? Would you see him kneeling in front of you, to do what you had become too proud to do for others?

I want to suggest to us this morning, that Jesus is our example, a truth and a fact which we already know. In this setting, he is our example of love. Jesus had gathered with those who had shared most intimately with him. He wanted to be with them in these last moments. They were here to share the Passover meal together, to share in a time of love.

But somehow love was overshadowed by sin, disagreement, and pride. How could that be overcome

when they were barely talking to one another, or, at least if they did talk, it was very superficial?

The room must have been filled with tension, as these disciples were irritated with one another because they were arguing about who would have the place of prominence in the kingdom. They had missed the whole point of it. In those moments the one who was the difference took a step of love.

The character of God was demonstrated in the very life of Jesus. He expressed the idea of God's love in the beautiful and eloquent language of an act — taking a towel and a basin of water, and stooping before these whom he came to save.

Yet, there is another example that is so clearly expressed here — forgiveness.

The disciples' fellowship had been interrupted by their foolishness, pride, and sin. And yet, Jesus with that spirit of forgiveness, became the example. You see, all of these, save maybe Judas, had followed Christ in faith, yet they were not willing to extend to one another the grace of forgiveness.

He knows that it is difficult sometimes to forgive, that the flesh cries out for revenge. We really want people to pay for what they've done to us. We want to extract some kind of return for the injury.

He became the pattern of forgiveness, "I am doing this for you, indicating to you the spirit of forgiveness."

I feel sure that the very Spirit of Christ filled their hearts with conviction. I can see them beginning to look at one another in a different kind of way. I can, in my mind's eye, begin to see forgiveness fill that room.

There is another example here which we must see, and which really becomes the point, and it is the example of service.

It's an unthinkable thing, almost, that Jesus would do something like this, and then he would say, "I'm your example."

This idea of service teaches that we may find opportunities of serving God even in the humblest duties of life. True faith recognizes there is no distinction between the sacred and the secular. Our everyday, ordinary work, if it be done with Christ as its base, is God's work.

If the Christian experience is to be true and to be expressed, then our wondrous communion with Christ must always be balanced by our practical service to Christ.

Many of the world's great religions inspire a person to lord it over another. But Christianity alone takes one down to wash their feet. That means... that the fellowship of Christians ought to be a fellowship of mutual service. It means that the church exists, not to be served, but to serve; not to lord it over the rest of mankind, but to wash the feet of the rest of mankind.

Somehow it seems to me that our Lord is saying to us, "I am your example. Go, and do likewise."



# Handiwork of Chataqua vols is answer to Victory Temple prayer

By William H. Perkins Jr.

Eddie Jones, pastor of Victory Temple Church in Greenville, was reminded of how God answers prayer Oct. 29 as he watched metal folding chairs being replaced by expansive new pews in the church's sanctuary.

Jones, minister of the pioneering African-American Southern Baptist church in the Mississippi Delta for seven years, is simply elated that the solid wood pews and matching furniture have finally arrived at the church.

The furniture, designed and constructed during the October series of Chataqua events at Ridgecrest (N.C.) Baptist Assembly, blends perfectly with the recently-completed 2,000 square feet addition that houses the church's sanctuary.

M.B. Howard, a member of Oak Grove Church in Covington, Tenn., serves as volunteer construction coordinator for the Southern Baptist Brotherhood Commission.

Howard and his wife Cathryne supervised construction of the furniture at Ridgecrest, along with Brotherhood Commission trustee Joe Arbuckle and his wife

Betty, of Battle Creek Church in Salem, Ore.

"Some 100 volunteers from 14 states assisted in building the furniture. Material for the project was supplied by the Baptist Sunday School Board, and conference leaders and tools were supplied by the Brotherhood Commission," Howard said.

The project resulted in 14 Gothic-style pews, each 14 feet in length, and matching pieces that include a Lord's Supper table, pulpit, children's table, and two deacon pews. The thick North Carolina yellow pine lumber cost about \$2,200, Howard estimated.

Jones drove to Ridgecrest and rented a large truck to bring the completed but unassembled furniture to Mississippi.

At Ridgecrest, a special dedication service was held with the Chataqua volunteers to give thanks for the pews. Jones' 17-year-old daughter Rachel brought the 900 people in attendance to their feet as she sang her rendition of "We are Blessed."

After the service, Jones pointed the loaded truck toward

Greenville, arriving in Victory Temple's parking lot Oct. 28 just ahead of about 22 young people and their adult leaders from Oak Grove Church and Beaver Church in Covington, Tenn. They had earlier volunteered to assemble the furniture.

Work began in earnest, with the young people dividing in assembly crews and finishing crews. As an assembly crew completed their work, finishing crew members applied a protective coat of polyurethane sealant.

By late afternoon on Oct. 29, the furniture was assembled, finished, and installed in the sanctuary. The volunteers attended worship services the next morning with Victory Temple members, who shared their pastor's appreciation for the dedication that went into building and assembling the furniture.

Jones, it seems, is always thinking ahead.

"I think I'll preach so long for the next three Sundays that my church members will come to me and say, 'Pastor, I think we need to make some nice, soft pads for our new pews,'" he said.

Thursday, November 17, 1994

BAPTIST RECORD PAGE 5



M.B. Howard (standing) of Memphis, volunteer construction coordinator for the Southern Baptist Brotherhood Commission, offers advice for aligning seat boards on pews specially built for Victory Temple Church in Greenville by 100 Chataqua senior volunteers during October meetings at Ridgecrest Assembly in North Carolina. The youths, members of Oak Grove Church and Beaver Church in Covington, Tenn., volunteered their weekend Oct. 29-30 to assemble the pews. (Photo by William H. Perkins Jr.)

## Video features highlights of MBC meeting — available for broadcast

Highlights of the 159th session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church cable television systems around the state Nov. 27-Dec. 4.

The highlights will include an introduction by Bill Causey, inspirational music, fresh encounter testimonies, and portions of major messages, including the Bible Treasures delivered by Henry Blackaby of the Home Mission Board.

"Renew A Right Spirit..." was the theme of the convention and the title of the 58-minute "Highlights" videotape.



Paul Daniel Harrell II, the youngest "messenger" to the 159th session of the Mississippi Baptist Convention Nov. 1-2 in Jackson, seems duly unimpressed with the significance of his first trip to the annual meeting. Young Daniel, not yet seven weeks old, is the son of Lewis (left) and Tami Harrell. Lewis is associate pastor and minister of youth and education at First Church, Indianola. Daniel is named after granddad Paul Harrell, director of the Mississippi Brotherhood Department. (Photo by William H. Perkins Jr.)

lights" videotape.

The Department of Broadcast Services of the Mississippi Baptist Convention Board produced the video in cooperation with First Church, Jackson; First Church, Hattiesburg; and Anderson Productions of Jackson from hours of videotape of the convention. Sound & Communications of Jackson provided sound engineers for the convention.

Videotapes of the Bible treasures and some convention sermons, in addition to the "Highlights" videotape, will be available from the Department of Broadcast Services on 1/2-inch VHS for loan after Dec. 1.

If churches in the state have access to cable channels, the Broadcast Services Department will loan them a 3/4- or 1/2-inch videotape for broadcast.

Those churches and cable stations scheduled to run "Highlights" are as follows:

Name	Date	Time	Cable Channel
ACTS/Rankin	*	*	Rankin Co. Cable Ch. 35
Brandon			
First, Bruce	Nov. 30	7:30 p.m.	Walco/Bruce, Ch. 2
First, Calhoun City	Dec. 4	6 p.m.	WO7BN LPTV, Ch. 7
ACTS Ch. 10	Dec. 1	7 p.m.	Vista Comm. Ch. 27
Cleveland	Dec. 8	7 p.m.	Warner Cable Co. Ch. 10
First, Grenada	Nov. 28	7 p.m.	W13CS LPTV, Ch. 13
"	Nov. 23	7 p.m.	Bresnan Comm., Ch. 13
"	Nov. 28	9 p.m.	
First, Greenville	*	*	Delta Cablevision Ch. 17
First, Hattiesburg	Nov. 29	8 p.m.	Pinebelt Cable Ch. 6
"	Nov. 30	11 a.m.	
"	Dec. 2	3 p.m.	
ACTS/Jackson	Nov. 28	7 p.m.	Capitol Cablevision Ch. 23
Jackson			
First, New Albany	*	*	TCI Ch. 13
First, Pascagoula	*	*	Sammons Cable Ch. 13
First, Yazoo City	Nov. 28	8 p.m.	Warner Amex Ch. 10
	Nov. 30	8 p.m.	
		(* to be announced)	

## Record names new commentary writers

The Baptist Record has selected a pastor, school teacher, and college professor to serve as Sunday School lesson commentary writers for the first two quarters of 1995. Commentaries by the new writers will begin publication with the January 5 issue of the Record.



Potts

Greg Potts will write commentaries for the Convention Uniform series. Potts has been pastor of First Church, Vancleave, since March 1993. He also has served as pastor of churches in Brookhaven, Meadville, and Magnolia.

A prolific writer, Potts has written articles for several Southern Baptist periodicals along with the McComb Enterprise Journal, the Brookhaven Daily Leader, and The Baptist Record.

Potts holds a bachelor of science degree from Mississippi College, a master of divinity degree from New Orleans Seminary, and is working on a doctor of ministry degree from Reformed Theological Seminary, Jackson. He and his wife Holli have two sons and a daughter.

Sylvia Fleming of Preston will write lesson commentaries for the Bible Book series. A high school English teacher, Fleming is a

member of Harmony Church, Louisville, where she teaches Sunday School and leads a home Bible study group.

Fleming also serves as an interfaith witness associate, holding certification in Mormonism, the New Age Movement, and the occult. She has two adult daughters.

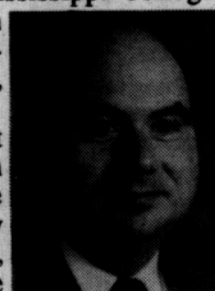
Michael D. Johnson will write lesson commentaries for the Life and Work series. Johnson serves as associate professor of Christian education at Mississippi College and is interim pastor of Bethesda Church, Terry.

A frequent curriculum writer for the Baptist Sunday School Board, Johnson wrote the teaching procedures for the 1995 Life and Work series.

A native of Kentucky, Johnson holds a bachelor's degree from the University of Kentucky and master of religious education and doctor of education degrees from Southern Seminary. He and his wife Terry have three children.



Fleming





# Gregory bares his scars — but not his soul — in book

By Jerry Vardaman

A Review: *Too Great A Temptation* by Joel Gregory, Summit Group, Fort Worth, Texas, 1994.



*Too Great A Temptation* provides a full account of the well-known tensions which developed between Joel Gregory and W.A. Criswell.

Although the book is over 300 pages, perhaps a "bite-size taste" of the apple which Eve ate in her temptation (shown on the cover of the book) can be provided.

Readers will find Gregory's book fascinating and, for the most part, well-written. Admittedly, the presentation is one-sided; without Criswell's version of events, if he ever decides to go public, one cannot get a view fair to both parties.

In short, Gregory claims he and Criswell did have an unwritten understanding that Criswell would step aside in a short while after Gregory accepted the pastorate of First Church, Dallas.

Gregory understood that a "few months" would mean no more than two or maybe three months at most. However, when Criswell desired to stretch this time to perhaps four or more years, Gregory realized after 20 months that he was trapped in a no-win quagmire. Criswell did not want to give up his control over the church and failed to keep the understood agreement with Gregory.

Gregory's account sounds honest, though one might question whether or not he is telling everything. He is remarkably silent about his relationship with Sherry Lemmons, whom he married after his divorce from his wife Linda. (For his denial of any involvement with Sherry Lemmons prior to his divorce, cf. "The Private Hell of Joel Gregory" in *Texas Monthly* magazine, Oct. 1994, pp. 140ff. For Gregory's version of the agreement with Criswell, see pp. 129-133 of his book.)

Unfortunately for Gregory, Criswell especially wanted to continue to preach at the hour when attendance and TV visibility would be greatest (the 11 a.m. service).

Because Criswell refused to keep his promise to the wealthy Hunt family who gave gifts in the multi-millions to the Criswell College, to the effect that Criswell would move to that campus and occupy an office there, the family refused to give any more to the school.

Criswell said he was afraid of his long-time secretary would be threatened if he moved away from the church, but Gregory interpreted such statements as devious. He felt Criswell's actions were indicative that he still wanted to run the entire show.

Gregory frankly admits throughout the book that he was blinded by all the glitter and tin-

sel of the offer to become pastor of the famous Dallas church. At the time, Criswell was just as blind to think his was the prerogative to choose and appoint his successor at the church. Certainly, such a pattern was not followed when Criswell was selected by a duly appointed pastoral search committee.

Gregory's book reveals that, while Criswell tinkered with the idea of Joel as pastor for a few years before Joel was called, in actuality, Criswell dangled this pulpit before others prior to Gregory. It would seem the church deserved far better than Gregory or Criswell, but one should be within the mark to say that in many ways they deserved each other.

There is much to learn from this book, especially for those who serve on pulpit committees. One cannot move ahead of God and his Spirit of divine leadership. Real humility, servanthood, and love are not out-of-date. Indeed, pulpit committees would do well to restore these priorities to their rightful place when seeking pastors (Phil. 2).

To this reviewer, Gregory conveys a spirit of raw professionalism throughout the book. He preached to multitudes, his study cost \$35,000, his library was very large, and he traveled to all corners of the globe in his sacrificial service. May the lesson not be forgotten that Christlikeness is absolutely a prerequisite for effective service in the vineyard of the Lord.

Criswell kept delaying his retirement date, revealing piecemeal that he wanted to stay for 50 years. He then finally revealed that he wanted to stay for 53 years so the combined length of service of Truett (47 years) and Criswell (the hoped-for 53 years) would total 100 years altogether!

One might gain the impression Criswell was becoming senile, but when Gregory tried to get the "senior pastor" to accept the gift of a three-month cruise (so as to get him away from the church), Criswell saw through the ploy and turned the offer down, saying he had already "been everywhere and seen everything." In other words, Criswell was still sharp.

The stubborn old warrior was not to be outsmarted by the "lad." Criswell even began to drop hints that he was going to have to take back the pulpit from Gregory and force the younger pastor out of his elected place.

It was at this point Gregory abruptly resigned after less than two years at First Church. He had departed from Travis Avenue Church in Fort Worth after leading it into an expansion program which left that church about \$7,000,000 in debt.

Now, in remarkably similar outline, he learned that the Dallas church was almost \$9,000,000 in debt, and in spite of efforts to control expenses, the indebtedness of the church grew worse.

He reasoned that if he forced Criswell out of the pulpit and his office and moved him to Criswell College where Criswell was to serve as CEO after Paige Patterson departed, those actions would split the church, forcing the entire institution to collapse under financial vulnerability.

Instead, Gregory resigned and since that time has been selling cemetery plots for Greenwood Cemetery in Arlington, Texas, a suburb of Fort Worth. He now earns about \$45,000 per year instead of \$165,000 plus perks at First Church, Dallas.

The writer of this review is quite familiar with most details in the story because he grew up in First Church, Dallas, knows Criswell personally, and his wife Betty, as well as his daughter Mabel Ann.

Gregory has traveled with this reviewer to the Holy Land, serving as inspirational speaker on tours. My own heart agonizes to know of the infighting and sniping which went on in this affair.

Gregory was not the choice of Mrs. Criswell who became his crafty opponent. Finally, her desire was realized when O.S. Hawkins came as pastor after Joel's resignation in September 1993.

I also knew George W. Truett, who served as pastor of First Church before Criswell. All of this warfare only adds to the stature of Truett who was totally free from the "itch" to worship at the altar of materialism which seems to afflict both Criswell and Gregory. Criswell maintained four elaborately appointed offices; he had a \$500,000 pastor's discretionary fund, and still controls a vast real estate empire.

The last few chapters of the book wherein Gregory recounts lessons learned are extremely interesting. Perhaps in the eyes of God he is a more worthy vessel in his "fall" than he was at the peak of his success.

Vardaman lives in Starkville.



Joel Gregory (center), was the speaker for the May 25, 1993, Anniversary Day of the Baptist Sunday School Board, where he urged employees to "Embrace the future with faith." He is shown here talking with retired BSSB President James L. Sullivan (left) and current president James T. Draper Jr. before the service on that day. (Photo by Jim Veneman)

## Joel Gregory's book-signing tour sparks outburst from O.S. Hawkins

By Greg Warner

AMARILLO, Texas (ABP) — It used to be Joel Gregory's powerful sermons that stirred a crowd of Texas Baptists. But during their recent annual convention, the mere presence of the once famous pastor caused a stir — and prompted an angry outburst from his successor, O.S. Hawkins.

Gregory, a former president of the General Convention of Texas, attended the annual meeting, held in the Panhandle town of Amarillo, to promote his tell-all book about First Church of Dallas, the 28,000-member congregation he served as pastor for less than two years.

In his controversial book, Gregory says he resigned abruptly two years ago because legendary Senior Pastor W.A. Criswell reneged on a promise to surrender leadership of the congregation. Now in its second printing, the book paints an unflattering picture of the 84-year-old Criswell but says little negative about Hawkins.

Nonetheless Hawkins took Gregory to task in a sermon at the Texas Pastors' Conference Oct. 30 by referring to Gregory's recent divorce and remarriage. Speaking at a ceremony honoring Criswell's 50 years as pastor of the Dallas church, Hawkins decried the high divorce rate in America, which he said both he and fellow pastor and

friend Jack Graham of Dallas have observed up close.

Gregory was accused of having an affair by members of First Church — charges he vehemently denies.

Gregory, who was in town but did not hear the sermon, was upset by Hawkins' comment. "I want O.S. to stop that," he told Associated Baptist Press. "There comes a time when, on behalf of my wife, I am going to have to respond."

"Frankly, if he doesn't shut up, I am going to sue on behalf of my wife," he said.

Later, in a meeting of Texas conservatives, Hawkins publicly confronted the Amarillo pastor who arranged for Gregory to hold a book signing at the public library.

"It was a scene," said Dee Slocum, pastor of Highland Church, who said he was accosted by the irate Hawkins. According to Slocum and other witnesses, Hawkins berated Slocum for promoting a book he said insults himself, Criswell, and First Church.

Slocum said Hawkins' outburst was uncalled for and a poor witness. "I think it's unfortunate that a person held in such high expectation like O.S. Hawkins would twist plumb off and blow a gasket," he said.

The confrontation ended

abruptly, the Amarillo pastor said. Slocum later offered his hand in apology to Hawkins, which the Dallas pastor accepted. "I said, 'I meant no disrespect for you, Dr. Criswell, or your church, and if by sponsoring this signing we have offended you, we certainly apologize,'" Slocum recalled. "To his credit, he (Hawkins) said, 'Forgiveness granted.'"

Gregory said his experience at First Church, which placed him in the inner circle of Southern Baptist conservatives, changed his mind about the movement that brought conservatives to power. "I have to, in all candor, say... it is at least as much political as theological."

"I see the inside of political fundamentalism in a new way," said Gregory, whose endorsement of the conservative cause in 1990 helped seal the victory over SBC moderates.

Because Gregory agreed with the cause, he said, he assumed conservative leaders were properly motivated. "I really granted the leadership of that movement the credibility of their convictions."

But while the inerrancy movement may have begun in earnest, he said, "By the time I got involved in it (in 1985), it had become something else."

Warner is editor, Associated Baptist Press.



# HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

November 17, 1994

HouseTops is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

## Ye Shall Be — My Witnesses

J. Garland McKee is announcing the list of speakers for the Mississippi Baptist Evangelism Conference, Jan.30-31. Angel Martinez of Fort Smith, Ark., a 60-year preaching evangelist, will be among the speakers. Others include Joe B. Brown, pastor of Hickory Grove Church, Charlotte, N.C.; Mickey Dalrymple, pastor of Fairview Church, Columbus; Kenny Digby, evangelist from Fulton; J. Gilman McKee, pastor of First Church, West Plains, Mo.; Robert E. Naylor, president emeritus of Southwestern Seminary; Jim Ponder, evangelist from Orlando; Darrell Robinson, vice president for evangelism at the HMB; and Ralph Douglas West, pastor of Brookhollow Church, Houston. Music evangelists include Luke Garrett and B.J. Jenkins, both from Brandon; the Stone Brothers of Huntsville; and R.O. and Angie Stone of Rome, Ga. Watch the Baptist Record for details on the conference. □

*But you thought that HOUSETOPS  
was just for the Church Staff..*



*NOT! Youth...look to  
the right to discover a  
great opportunity  
for ministry just  
for you!*

## MISSISSIPPI BAPTIST ALL-STATE YOUTH CHOIR Auditions

5:00 - 8:00 p.m.

**February 6-8, 1995**

For 9th - 12th Graders

• **February 6**  
North Oxford BC, Oxford

• **February 7**  
Harrisburg BC, Tupelo

• **February 9**  
FBC, Starkville

• **February 11**  
Mississippi Baptist Convention  
Board Building  
(9 a.m. - 2 p.m.)

• **February 16**  
FBC, Biloxi

• **February 17**  
Central BC, McComb

• **February 18**  
University BC, Hattiesburg  
(9 a.m.-2:00 p.m.)

• **February 20**  
FBC, Leland

• **February 28**  
Baptist Building, Jackson

### Auditions will include:

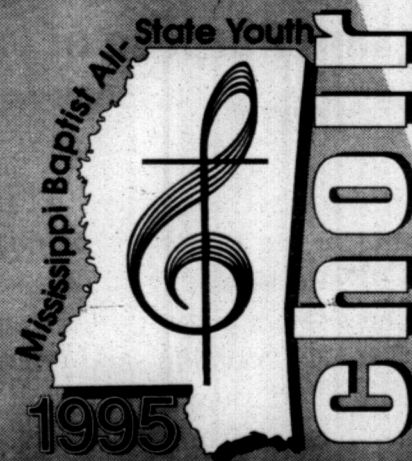
- A solo (no tapes)
- Sightreading
- Tonal Memory
- Singing their voice part from a hymn

**Audition Fee:** \$3.00 per person

**Registration Deadline:**

One week prior to audition

Contact **Church Music Department** for Registration information: 1-800-748-1651





*pray this day.....*      **December 1-15, 1994**

*pray this day.....*      **December 1-15, 1994**

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p><b>Missions giving, the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering—</b></p> <p>—we asked our Mississippi missionaries to tell us what these offering in this church year would mean to their work . . . pray that we will give so that their needs will be met . . . remember, if you do not see something from your favorite missionary, it is because we have not yet received a response . . .</p>				<p><b>N</b>ita and Charlie Boudreaux, Barbados - we requested, as a mission of five islands, money for purchase of property for churches and money for building church buildings in 1992 and 1993, but the money has not come in for granting the requests; we are praying that the 1994 offering will help in meeting these requests <b>1</b></p>	<p><b>H</b>azel and Tom Barron, Kupang - pay rent on housing for the missionary family, a home which is also used for witnessing to visitors, counseling, theology seminars, church group meetings, and fellowship <b>2</b></p>	<p><b>S</b>usan and Jason Carlisle, Uruguay - it is very expensive to rent church property in the capital, yet we need churches there; the offering will help us purchase long-awaited properties; it will provide housing for a family to begin work in San Jose <b>3</b></p>
<p><b>A</b>nn and Don Dent, Singapore - will help to support the development of evangelistic materials which target Muslims <b>4</b></p>	<p><b>F</b>lorence and Wayne Frederick, France - we have listed some equipment we hope to receive from the offering funds, such as an electric piano for new congregation, as well as maintenance of mission residences, and purchases of additional mission residences <b>5</b></p>	<p><b>L</b>ori Funderburk, West Africa - building materials for Tengbhe Town Baptist preaching point; Sunday School materials; literacy materials in Sierra Leone; work being done in Lunsar at the Baptist Eye Hospital <b>6</b></p>	<p><b>S</b>usan P. Jones, Canada - pay our rent. The University where we do student ministry is located in a very expensive area; we have no BSU center, so our home is very important to our work, but limited funds make living nearby very difficult <b>7</b></p>	<p><b>M</b>ilton W. Kliesch, Togo - provide operating money for the seminary in Lome so that churches may have trained pastoral leadership <b>8</b></p>	<p><b>M</b>argaret and Frank Lay, Costa Rica - buy projectors to expand vital ministry in the audio-visual department, and to replace equipment which was stolen <b>9</b></p>	<p><b>C</b>ynthia and Tom Martin, Bolivia - housing for our family, which will give us more stability <b>10</b></p>
<p><b>D</b>onald Ray McCain, Portugal - provide materials for designing and mounting and publication of Sunday School materials and other Baptist promotional materials <b>11</b></p>	<p><b>L</b>aura Moak, Korea - buy Korean/ English New Testaments to give to my students who are studying English, using them as our "English" textbook, which introduces God's Word to many people for the first time; provide English Day Camps for my students where we try to introduce them to Jesus Christ <b>12</b></p>	<p><b>R</b>ebecca S. Moncrief, Techwood, Atlanta, Georgia - give us affirmation of the support of Christians as they express their commitment to spread of Gospel; pay for benefits for us as missionaries <b>13</b></p>	<p><b>M</b>issy and Ed Moses, Zimbabwe - movie projector to show Jesus film in several languages; purchase of Bibles and tracts in Shona and Portuguese languages; teaching materials for refugees <b>14</b></p>	<p><b>J</b>ohn A. Parker, retired from Chile - provide operating expenses for a clinic in Chile <b>15</b></p>	<p><b>Mississippi Office</b></p> <p>205-553-0530</p> <p>Ext. 2904</p> <p>Missine</p>	

# Meaning and Purpose of Christ's Coming

The four week period preceding Christmas is the beginning of the Christian calendar year. This period is often observed as a time of anticipation regarding Christ's coming or advent. The word "advent" means "coming" and refers to the coming of Jesus which was anticipated by the prophets. Christ has come and will come.

In the sixth century, some Christians hon-

ored this season by setting aside a time of family worship to prepare themselves for the celebration of Christ's coming. This experience is a good way to teach children the full meaning of Christmas and to unite the family in love, warmth, gratitude, and worship.

A Bible Study Team of the Mississippi Baptist Convention has prepared special suggestions for churches to make available to their families to help celebrate the Christmas season. These guides give families ideas for a weekly event of Bible study, prayer and sharing as a fami-

ly. Special bulletin inserts have been prepared so that churches may make this information available to their members. Original copies of these special bulletin inserts are available from the Sunday School Department of the Mississippi Baptist Convention Board. If you are interested in these guidelines for leading your family through a special Christmas Bible study experience, ask your church to contact us at 1-800-748-1651.

In the column at the right is a sample for the fourth week before Christmas (to be used Sunday November 27).



## Suggested Christmas Family Worship

**Celebration of Hope** - Fourth Sunday before Christmas

God's plan is unfolding. The Hope of the world through Jesus Christ. "Make ready the way of the Lord" Matthew 3:3(NAS)

We are reminded during this week of the preparation that took place before Jesus' birth. We can reflect on the Hope that was experienced then and now. We celebrate the Hope we were searching for and found in Jesus Christ.

Monday - Malachi 3:1-4

Tuesday - Matthew 1:21-22

Wednesday - Galatians 3:14

Thursday - John 1:29

Friday - Psalm 80

Saturday - Isaiah 40:1-5

**Meditation:** We as a family can share together our thoughts and feelings about the anticipation of the celebration of Jesus' birth. For centuries the Jews had waited for the Messiah. God had promised there would be a Savior just as the scriptures had promised.....because God loved the world.

**Prayer:** A prayer of thanksgiving for this joyous season, for each member of the family, and for a time of togetherness as a family.

**Song:** "O Little Town of Bethlehem" (verse 4 may be sung or read)

How silently, how silently  
The wondrous Gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still  
The dear Christ enters in.

**Suggested Family Activities:**

Make a wreath and place in the center of the table that is used for evening meals. Use evergreen branches attached to a grapevine circle to hold four pink candles that represent "Hope," "Peace," "Joy" and one pink candle representing "Love." Place a large white candle in the center of the circle to represent the purity of Christ. Light one of the pink candles the first week, the first and the second pink candle the second week, the first, second, and third the third week, and the fourth week all candles are lighted with the white candle lighting on Christmas Eve or Christmas Day.

## CHURCH BUSINESS ADMINISTRATORS CONFERENCE

This conference is jointly sponsored by the Church Administration-Pastoral Ministries Department, MBCB, and Hinds-Madison Baptist Association.

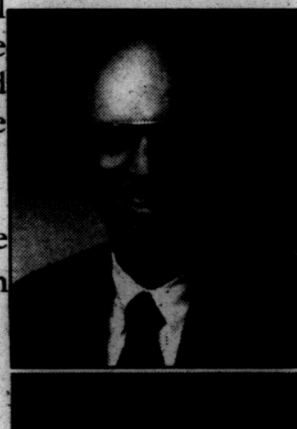
**PURPOSE:** Dealing with issues concerning risk to our churches in the areas of child abuse, personal and property security.

**TARGET AUDIENCE:** Church Business Administrators, Church Staff, Personnel Committee Members, Child Care Personnel, Housekeeping Staff and Building and Grounds Committee Members.

**FINANCES:** There is no charge for the conference. (You will be on your own for lunch.)

**SPEAKER:**

John L. Dudley, Vice President, Property and Casualty Department, Annuity Board, Dallas, Texas. Member and deacon of First Baptist Church, Rockwall, Texas.



- AGENDA**
- 9:00 Registration
  - 9:15 Welcome, Prayer and Introduction
  - 9:20 Morning Session  
"Reducing the Risk: Making Your Church Safe from Child Sexual Abuse"
  - 10:30 Break
  - 10:45 Morning Session continued
  - 11:45 Lunch
  - 1:00 Afternoon Sessions:  
A. Property Management  
B. Security Issues
  - 2:00 Break
  - 2:30 Afternoon Sessions continued:  
B. Property Management  
A. Security Issues
  - 3:30 Adjourn

For further information, contact: Julius Thompson, 968-3800, ext. 3908 or Barry Hardy, Broadmoor Baptist Church, 366-8433.

### Church Business Administrators Conference REGISTRATION FORM

January 26, 1995

Complete this form and return to: Church Administration-Pastoral Ministries Dept.  
P.O. Box 530, Jackson, MS 39205

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Church	Association	
Church Phone No.	Home Phone No.	



# Discipleship & Family Ministry Department

and Single Adult Ministry Office

## SENIOR ADULT RETREATS

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(for grandparents and all others)

*"You Must Love It"*



May 18-20, 1995  
May 22-24, 1995

and Seminars  
P. 10, N. 10  
25-27, 1995

Workshop leaders:  
Dr. Devon Moore, Pastor  
Mrs. Pauline Moore,  
Instrumentalist  
Mrs. Irene Martin, Instrumentalist  
and Senior Adult Choirs

The Agenda: Noon to Noon

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with Dick Parnell

January 27-28, 1995

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Jackson, Miss.

### "Self-esteem & Living Single"

January 13-14, 1995

Tate BC, Corinth, Miss.

Ladye Love Long  
concert and teaching

Single Adult Retreat  
May 27-29, 1995  
Gulfshore Baptist Assembly  
Pass Christian, Mississippi

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# Letters to the editor



Thursday, November 17, 1994

BAPTIST RECORD PAGE 7

## Question action only

Editor:

At the meeting of the Mississippi Baptist Convention, much attention was directed toward the recent action of the trustees of Mississippi College. Obviously, many are in strong opposition to the action. Much has already been said and written.

Discussion and disagreement are Baptist prerogatives. We have an obligation to voice our concerns. To question, even strongly question, an action is one thing. To question character or motive is another matter altogether.

One speaker called the trustees' action "sinful and ungodly," inferring these men should be characterized by the same adjectives. Another called the trustees "monied men" who give their money "with strings attached." As the pastor of one of these trustees who is a committed Baptist deacon, Sunday School teacher, and Christian influence in our community, I cannot allow these comments to go unchallenged.

Good people have taken stands on both sides of this issue. Good people have listened to the concerns of the other and reached agreement.

Question the trustees' action if you must. Question their method if you don't agree. Be careful, however, about questioning the character and motive of people you don't even know.

Jay Richardson, pastor  
First Church, Greenville

## CP gifts so important

Editor:

With joy I read the news in the Sept. 15 edition of *The Baptist Record* that Mississippi Baptists are keeping pace with their commitment to the Cooperative Program. Still greater was my joy in reading the Oct. 6 issue that indicated that the entire SBC is setting a new cooperative giving record. As a Mississippian, a missionary of the Foreign Mission Board in Brazil, I have been concerned during recent years that our churches and people might be losing faith in

the system of cooperative effort that has brought such success in almost every endeavor.

World missions is only one example of this success. Southern Baptists are represented in more countries around the world than any other evangelical denomination because of our cooperative plan. We have, through the Foreign Mission Board, more than 4,000 missionaries stationed in foreign countries, a total that is greater than any other missionary sending agency. Churches are being planted, believers are being baptized and disciplined, unreached people groups are hearing of a God who is salvation and love. This love is evidenced through a spirit that generates unselfish, cooperative giving and labor.

There are many reasons that Mississippi Baptists are continuing their faithful support of the Cooperative Program. One is the testimony of excellent work by Mississippi Baptist Convention agencies, colleges, and churches. These have merited our confidence through the years. Another is the positive reporting of the facts by *The Baptist Record*. The *Record* has continued to prominently report the missionary work of Mississippians and Southern Baptists, a fact that testifies to our commitment.

Still another reason is the involvement of Mississippi Baptists as volunteers in missions, working beside career missionaries in evangelism, church construction, medical and dental ministries, etc. They have witnessed the faithful use of resources provided cooperatively by Southern Baptists. They have also made significant contributions to people's lives and the development of churches.

Let others dispute if they must, but may Mississippi Baptists always remain faithful to the strategy that has been successful through the years — giving and working together through Cooperative Program channels. It is a means to the right end, a means that bears eternal fruit for the Kingdom of God and his Church.

Tom Hearon

Niteroi, Rio de Janeiro, Brazil  
P.S. I would like to thank the editor for sending *The Baptist Record* to Mississippi missionaries via air mail. It is very helpful to have a recent word on the events of our churches and conventions. I know that this is not an inexpensive project, but it has certainly been important to us.



## Convention Board officers

Newly-elected officers of the Mississippi Baptist Convention Board include (from left) Frank Smith, pastor of Sunrise Church in Leake Association, secretary; Odean Puckett, pastor of First Church, Natchez, president; and Bartis Harper, pastor of First Church, Lumberton, vice president. (Photo by William H. Perkins Jr.)

## National Day of Prayer coordinators meet Nov. 19 to map '95 observance

Coordinators for the 1995 National Day of Prayer observance in Mississippi will hold a planning seminar at 1 p.m. on Saturday, Nov. 19, at the War Memorial Building on State Street next to the Old Capitol in Jackson, according to state coordinator Wanda Kay Wigley of Raymond.

Wigley said the seminar is open to anyone who would like to get involved in the National Day of Prayer organization.

Kay Parker of Colorado Springs, Colo., national project coordinator for National Day of Prayer, will be on hand to explain planning for the 1995 event and help volunteer coordinators set up a successful Mississippi program.

Parker is also an assistant to Shirley Dobson, wife of Focus on

the Family founder James Dobson. Shirley Dobson is serving as chairperson for the 1995 National Day of Prayer observance.

Wigley also announced that 1995 activities will include a prayer breakfast, rally at the New Capitol in Jackson, all night prayer vigils and courthouse rallies around the state, and a three-day "Feast of Prayer."

Mississippi's 1994 National Day of Prayer activities attracted a lot of attention last May. Wigley pointed out, including coverage by CNN and CNN Headline News that was broadcast worldwide, she said.

"It's now less than seven months until National Day of Prayer (May 4, 1995). Every day is critical that we be persistently praying for our communities, state, and nation," Wigley urged.

Wigley is available to speak to church groups and other organizations interested in National Day of Prayer. For more information, contact her at P.O. Box 198, Raymond, MS 39154. Telephone: (601) 857-5688.

## Okla. board recommends continued funding rates

OKLAHOMA CITY (BP) — In a strong show of support for the

Cooperative Program, the General Convention of Oklahoma's board of directors has recommended the state's division of CP funds remain at 58% in-state, 42% for Southern Baptist Convention causes.

Answering a mail-in ballot, directors overwhelmingly approved the recommendation of the board's budget subcommittee that the division remain the same for 1995.

At the July 12 meeting of the board, directors unanimously had approved changing the percentage to 60-40, citing rising expenses, a lean staff, and a stagnant economy.

## Glorieta and Ridgecrest seek summer staffers

NASHVILLE — Applications for 1995 summer staff positions at Glorieta (N.M.) and Ridgecrest (N.C.) conference centers are now being accepted.

Applicants must be at least 17 years old.

At Glorieta, about 200 workers are needed May 28 through Aug. 19 or longer. Applicants who can work through Sept. 4 will be given stronger consideration. Available positions include preschool, day camp, conference services, lighting and sound, audiovisuals, nurses (LPN or RN), housekeepers, and food service. Leadership positions are available in several areas.

At Ridgecrest, workers are needed June 4 through Sept. 4. Positions include first aid, preschool, day camp, recreation, conference services, guest services,

and food service. Also, leadership positions to be filled include preschool building director, lead teachers, day camp director, day camp unit leader, summer staff program director, mission program coordinator, fellowship coordinator, music coordinator, recreation coordinator, and dorm hosts/hostesses. In addition, nurses (LPN or RN) are needed.

For additional information write to: Summer Employment, Glorieta Baptist Conference Center, P.O. Box 8, Glorieta, NM 87535-0008, telephone (505) 757-6161 or Summer Employment, Ridgecrest Baptist Conference Center, P.O. Box 128, Ridgecrest, NC 18770, telephone (704) 669-8022, ext. 210.

Glorieta and Ridgecrest are owned and operated by the Baptist Sunday School Board.

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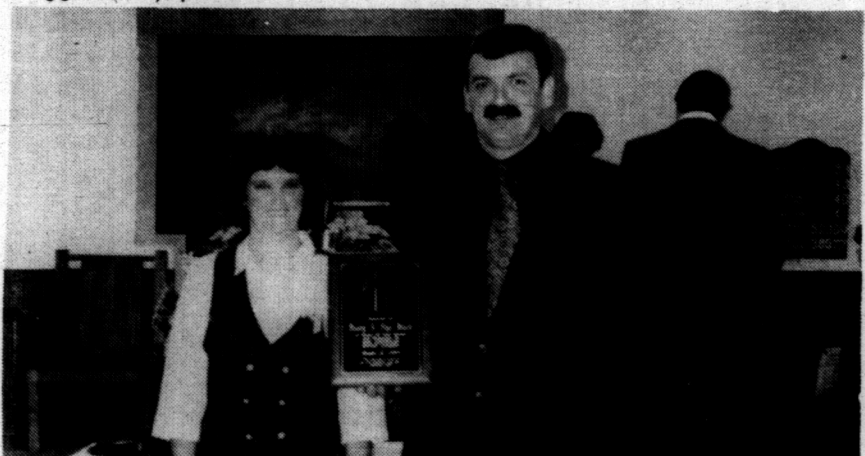
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## Names in the News



Temple Church, Big Point, honored **Danny Langley** (center) on Oct. 16 for nine years of service as minister of music and youth. He was presented a money tree at a fellowship in his honor. Langley received a plaque from Bob Dowdy (right), chairman of deacons, and Wm. Lance Hoggatt (left), pastor.



New Goodhope Church, Scott Association, during homecoming services, honored **Marty and Gigi Black** for their service and dedication to the church.

## Homecomings

**Shoreline Park Church, Waveland:** Nov. 20; worship, 11 a.m.; covered dish dinner in fellowship hall following morning worship; Marty Romero, former pastor, guest speaker.

**West McComb (Pike):** Harvest Day; Nov. 20; Sunday School, 9:45 a.m.; worship, 10:30 a.m.; followed by meal and

afternoon service; Greg Johnston, Escatawpa, guest speaker; Joe and Betty Robinson, Tuscaloosa, Ala., music; Mike Pennock, pastor.

**Fairview Church, Indianola:** Nov. 20; Sunday School, 9:45 a.m. worship and fellowship, 10:45 a.m.; dinner will be served in Redding Hall following worship services.

**Harmony (Lincoln):** Nov. 27; 11 a.m. worship followed by noon meal; Mack Massey, pastor, Holly Bluff (Yazoo), guest speaker.

## Revival Dates

**Calvary Church, New Augusta:** Nov. 20-23; Sunday, Sunday School, 10 a.m., worship, 11 a.m., dinner on the grounds, noon, services at 1:30 p.m.; Mon.-Wed., 7 p.m.; Richard Miley, Hattiesburg, evangelist; Louis Miley, Hattiesburg, music; Clay Ingram, pastor.

**First Church, Carriere:** Monday, Nov. 21; 7 p.m.; David Ring, Orlando, Fla., evangelist; Gary Smith, pastor.

### OLD BIBLES REBOUND

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**Mrs. John P. (Agnes) Whitlow**, mother of June Whitlow, associate executive director of Woman's Missionary Union, died Nov. 7 in Little Rock, Ark. Funeral services were held Nov. 9 at Markham Street Church, Little Rock.

**William Carey College** students from the Winters School of Music won honors in recent competition sponsored by the Mississippi Music Teachers Association and held at Mississippi State University. Students receiving awards were: **Jeremy Adcock**, Pascagoula; **Michelle Pate**, Jacksonville, Fla.; **Alicia Parker**, Laurel; **Jennifer Donohoo**, Eupora; **Rachel Smith**, Saltillo; **Rebekah Williamson**, Lucedale; **Mark Celoria**, McComb; **Allanda Small**, Hattiesburg; **Shanee Smith**, Louisville, Ky.; **Don Frazure**, Pascagoula; **Robert Neal**, Gulfport; **Steve Stringer**, Pascagoula; **Brian Buchman**, Jacksonville, Fla.; and **Franklin Adams**, Ocean Springs.

**Jeremy Racey**, a senior at the Baptist Academy in Temuco, Chile, has been selected as a member of the track and field team by the Chilean Federation of Track and Field. He will represent Chile in several upcoming events. Racey has won numerous track and field events for Chile in South American meets. He is the oldest son of **Michael and Annette Racey**, missionaries to Chile. His grandparents are the **Walt Raceys** of Biloxi.

Racey

and field events for Chile in South American meets. He is the oldest son of **Michael and Annette Racey**, missionaries to Chile. His grandparents are the **Walt Raceys** of Biloxi.

The Mississippi chapter of the Luther Rice Seminary Alumni Association, at its annual meeting Nov. 1 in Jackson, heard seminary President James Flanagan speak and elected new officers. Those officers are: **Gregg Thomas**, Leakesville, president; **Tom Stevens**, Lena, vice president; and **Robert Perry**, Brookhaven, secretary-treasurer.



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## LifeAnswers

**Ron Mumbower, Ed.D.**  
Minister of Counseling  
First Church, Jackson

*How should I act when my husband yells at our children? I don't agree with it. He grew up with yelling and doesn't want to repeat it, yet that's the way he's going.*

Habits are very difficult to break. To break the pattern of yelling that your husband learned in his childhood home will take a lot of patience, prayer, and praise. Tell your husband just what you have written here. Make this a matter of prayer not only personally, but also as a couple and as a family if your children are old enough to join in. Finally, become a person of praise, encouraging him when he uses a soft answer and helping him find alternative discipline ideas. Yelling is easy when that is all he knows, but making new techniques work is the beginning of a positive pattern that will replace the negative one. Don't give up. Keep looking for the good. You are fortunate to have a husband willing to change. Keep your head even though those around you may be losing theirs.

*I am 16 years old and frightened that I will turn out like my family — all alcoholics. I have*

*trouble fighting peer pressure to drink. What can I do?*

The first two steps are to choose your friends very carefully, and to be wise about the places you go. Growing up in an alcoholic home sets a lifestyle that is easy for you to follow. That lifestyle seeks out people who encourage alcoholic behavior, so you must look for friends who will help you walk in the right paths. Write down a list of qualities you want in a friend, and keep it in front of you when you become interested in a new person. Your pastor, counselor, youth leader, teacher, coach, or scout leader can help you with your list to be sure you aren't too idealistic or too hard on yourself. This person can then pray for you and keep you accountable in selecting your friends. Look for alternative ways to deal with peer pressure. Become peer pressure yourself by suggesting ways to have fun without drinking. Many young people drink from boredom and lack of options, rather than feeling forced to drink. Help your church youth leaders create alternative activities. You are on the right track. Remember that you don't struggle alone.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.



## Week of Prayer for Foreign Missions

Dec. 4-11, 1994

Lottie Moon Christmas Offering

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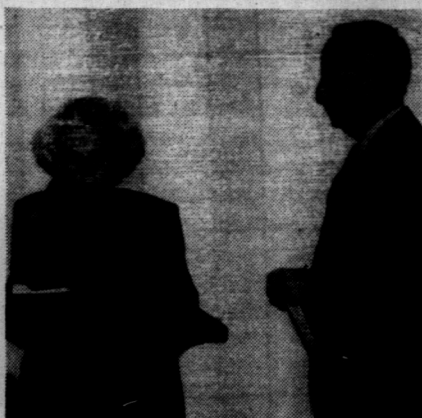
# Just for the Record



**Union Church, Pleayune**, recently held its GA Coronation Service. Eleven girls completed Step 1, three girls completed Step 2, and one completed Step 3. Kay Cassibry, WMU Department, Mississippi Baptist Convention Board, was the guest speaker. Inez Davis is GA director and the WMU director is Betty Jo Seals.



**Gracewood Church, Northwest Association**, recently broke ground for a 15,000-square-foot educational facility. The education building is the first phase of the new church's building program. The second phase will include a new sanctuary and office complex. Gracewood Church is a new church formed from the merger of Graceland Church (formerly in Memphis, Shelby Association) and Summerwood Church in Olive Branch. Pictured are members of the building committee and representatives of the contractor for the new facilities. Ronnie Mitchell is pastor.



The Mississippi Baptist Medical Center Auxiliary held its annual meeting in October. Auxiliary President Dot Terry (left) presented a \$20,000 check to Bob Wall, director of MBMC's Respiratory Care Department. Volunteers raised the money to donate to the hospital's Hyperbaric Therapy Center. A check for \$5,000 was also given toward improvements in the gift shop.

## Jerry Odom dies at 56

Jerry D. Odom, 56, associate pastor of Colonial Heights Church, Jackson, died of cancer Nov. 9 at the University Medical Center in Jackson.

Services were held Nov. 11 at Colonial Heights Church with burial in Natchez Trace Memorial Park.

Odom, a Meridian native, was a graduate of Mississippi College and Southwestern Seminary in Fort Worth. He received his doctoral degree from Luther Rice Seminary.

Odom was former pastor of churches in Texas and Florida, as well as Southside Church, Meridian, First, Ridgeland, and Trace Ridge, Ridgeland, where he served from 1983-88. Survivors include: his wife Lana; sons, David of Austin, Texas, and Daniel of Madison; mother, Verna Platt of Meridian; and brothers, Bobby of Jackson and Butch of Meridian.



**Bovina Church, Vicksburg**, recently held a homecoming and noteburning ceremony to observe the retirement of the debt on the church sanctuary. Activities included dinner in the fellowship hall and an afternoon singing. Taking part in the ceremony (from left) were: Melvin Cox, chairman of the building committee; Hubert Stroud, minister of music; James Busby, pastor, and Charles Hill, chairman of deacons.



**Arbor Grove Church, Houston**, recently honored its GAs (above) and Acteens (top photo) with a recognition service under the theme "Love in any Language." GAs (left to right) are Jessica Golden, Lacie Carole Woods, Serena Gann, Kayla Holloway, and Misty Whitt. Acteens are Betsy Whitt, leader; Dana Whitt, Stacey Curry, assistant; Kristy Holloway, Melissa Roberts, Jennifer Whitt, and Denise Harrison, leader. Ron Harrison is pastor.



**Acteens at Rocky Creek Church, Lucedale**, were recognized Oct. 16 with the theme "Lights, Camera, Missions!" Pictured from left are Queens Julie Dunlap, Mandy Tilley, Valerie Hilbun; Queen Regents Randa Cochran, Jill Fore, and Delenah Tanner. Not pictured is Robin Davis, Queen. Jerry Mixon is pastor.



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—Dr. Gene Henderson, First Bapt. Church, Brandon, MS

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### Mission church needs

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## Uniform Living wisely



By Richard Bradley  
1 Kings 9:1 — 10:24

Aren't you glad that God gives his people wisdom for living? Without the light of God's wisdom guiding us we would do far more stumbling around in life than we do. Solomon is famous for his wisdom. However, it was God who gave Solomon his wisdom. In fact, it was not Solomon's wisdom at all, but God's.

There is an earthly wisdom, a wisdom of men. But there is that wisdom that comes only from God which is a gift of the Holy Spirit. This is the wisdom that Solomon enjoyed. Possessing and utilizing this wisdom which clearly comes from God leads others to proclaim the greatness of God. Before we accept the praise and platitudes of others we need to remind ourselves of the source of godly wisdom.

**God blesses our efforts for him (9:1-3).** After Solomon completed his building projects, God appeared to him and assured him that God had heard Solomon's prayer and had hallowed the temple. It was his father, David, who had intended to build a house for the Lord. However, God had not allowed him to do this and instead had given the privilege to Solomon.

At this time Solomon's heart was pure. His sole wish was to do the will of God and to please him. This attitude would not last, but for the time being, he was God's man and God honored his efforts. God will always honor our efforts if they have been done for his glory. Anything we do to bring honor to ourselves or to exalt ourselves is a waste of Spirit and will not last. That which is done for the glory of God and to exalt him and to advance his kingdom will last into eternity. The only thing we take with us from this life is that which we have done for the Lord. Every thing else perishes.

Ever wonder why your kingdom efforts often bear no fruit? Perhaps it would do us well to ask this question: "For whom have I done them?" God honors that which honors him.

**The wisdom God gives for living is always adequate to meet the tests of life (10:1-7).** The Queen of Sheba visited Solomon, questioned him, and then declared that his wisdom exceeded even what others had been saying about him.

Some scholars believe the Queen of Sheba represented the region of Ethiopia, south of Egypt. But others insist she ruled among the tribes of southwestern Arabia. In the New Testament, Jesus referred to her as "the queen of the South," who "came from the ends of the earth to hear the wisdom of Solomon" (Matt. 12:42).

What we do know is that she was a queen who came to visit King Solomon. She tested him with "hard questions" and found that Solomon's wisdom and prosperity exceeded his fame (10:1-13). The fact that Solomon was able to answer all of her questions and that "nothing was too hard for the king to explain to her" (v. 3, NIV) proves that the wisdom God gives for living can meet all of life's tests.

Which of our questions are too hard for God? Which of our life's problems are too difficult for God to solve? Sometimes we are confronted by questions and difficulties which appear to us to be unsolvable. We often become depressed and despair. When we fail to go to God for his wisdom we pay the price. We've not done our best until we've gone to God.

**Living according to God's wisdom will create opportunities for us to share his wisdom with others (10:23-24).** Because Solomon honored God by seeking his wisdom, God gave him that special understanding which comes only from above. This spiritual wisdom he also gives to us.

Also, like Solomon, we who possess God's wisdom are responsible for it. Verse 24 tells us: "the whole world sought audience with Solomon to hear the wisdom God had put in his heart" (NIV). When we possess God's wisdom, others will recognize it for what it is and seek us out. This gives us the opportunity to minister to others in the spirit of Christ. We were never meant to keep the blessings of God to ourselves. Instead, we are responsible to share them with others, and in the same spirit, as they were shared with us. God's wisdom is just one of those blessings!

Bradley is pastor, Handsboro Church, Gulfport.

## Bible Book Be strong in the Lord



By Raymond Kolb  
Ephesians 6

God's eternal purpose has been revealed. His plan for achieving it has been announced. His church is to be involved in bringing all things together under Christ. Christians have been advised concerning the life necessary to properly represent Christ. Right relationships between Christians are necessary and these involve voluntary submission to one another. Now a war must be fought and won, so Christians must get ready.

Paul often used terminology and illustrations from athletics and warfare. Christians must be ready for a war which is not of a physical nature but rather of a spiritual nature. However, Paul had spent approximately four years as a prisoner before writing this letter. Roman soldiers were always present. He observed their clothing, their instruments of war, and their constant discipline and training. He knew they were ready to risk their lives against anyone who dared attack the Roman empire. They were alert and ready to fight.

Paul must have thought often of comparisons and contrasts between the enemies they were ready to fight and the ones he had to fight constantly. His war, and ours, was not against human soldiers but against spiritual powers. He and other Christians must be ready to fight at any minute. Their strength depends on their union with the Lord. They must depend on his power. They are told to put on the full armor of God in order to be able to stand against the devil at any time. Satan and his entire army are constantly looking for anyone who is asleep or unprepared for an unexpected attack at any moment. The Christian must take Satan seriously and not allow himself to be taken off guard. The Christian must recognize the nature of the war between his Lord, Jesus Christ, and the arch enemy, Satan. He must take his stand along with his Savior and Lord. For this he needs the full armor of God (vv. 10-18).

The first part of the armor to be mentioned is the soldier's belt, and Paul uses this to represent the belt of truth for the Christian. This carries the idea of integrity, ethical and moral conduct, honesty and inner stability. The Christian soldier must be one whose character can be counted on. This is basic. Without it the rest of the armor would not be adequate. Next comes the breastplate of righteousness. We stand before God based on the righteousness of Christ which is credited to us. A right relationship with God produces a righteousness in us before the world. We need to be genuine and slander-proof so that others may see the difference Christ makes in us and that Satan may lose a battle.

Third in the list come the shoes. The feet need to be protected on uneven or rocky ground, so they need to be "fitted with the readiness that comes from the gospel of peace." The gospel of peace should always be presented as good news to those who are being held prisoners of Satan and his hosts. They can be set free! Fourth, we are told to "take up the shield of faith." The Christian life is a matter of faith from beginning to end. With it one can protect himself against whatever Satan may throw at him, even those arrows dipped in pitch and set on fire before shooting them.

Finally, we are told to take the helmet of salvation for protection and the sword of the Spirit for the attack. Without assurance of our own salvation we have nothing to offer to others. With the assurance of our own salvation we can believe God can, and will, do for others what he has done for us.

We must now attack the enemy on his own ground — in the lives, the minds, the hearts of human beings throughout the world. We are not given firearms, nor bows and arrows; not even a sling. Those can only kill that which is physical. Ours is a spiritual battle. The Word of God, his own self-revelation, under the leadership of the Holy Spirit, is adequate for the task and nothing else will work. So, keep on praying in the Spirit for all God's children that we may all recognize our opportunity and our responsibility to be actively involved in this warfare.

Paul begs to be constantly remembered in prayer that he may boldly face the enemy and fight with confidence in God, even while in prison. If Paul, the great warrior, needed the prayers of others, what about us? Sufferings and prisons could not stop Paul. Do we have the courage to follow his example and the call of our Lord?

Kolb is a retired missionary living in Clinton.

## Life and Work Love that won't give up



By Ruth Allen  
Hosea 11

In July a newspaper article carried this caption, "A Mother's Love." The account vividly described the "ultimate sacrifice" of a New Jersey mother, who gave her life for her son. Victoria Hoffman and her young son Gregory were returning home in a blinding rainstorm. Crystal Lake, usually dry in the summer, was turbulent with 15 feet of raging water. Visibility was severely restricted. Apparently, the mother could not see the road and drove straight into the lake. Under the difficult conditions, Victoria and her son were able to get out of the floating vehicle. However, Mrs. Hoffman, swimming against the current, was unable to reach the bank while holding Gregory's head above the water. The mother was a former Marine and also an accomplished swimmer. Victoria held on until help arrived, but she could not negotiate the last several yards. Even though the added weight of Gregory prevented her from reaching the bank, Victoria was able to hold her son's head above the raging waters. Rescuers were able to save Gregory, but the mother slipped hopelessly away. A member of the rescue party said, "She did what she had to do and swam nearly a hundred yards against the current, holding her son. She made the ultimate sacrifice." The stunned police chief, gazing at the site where Victoria's body was recovered, quietly and reverently said, "A mother's love!" Victoria Hoffman possessed a love that would not give up!

God and Hosea demonstrated a love that would never give up! God had a special love for his wayward people. It seemed the more God called out to his people, the more his people rebuffed his love. God could have consumed his people with wrath, but instead he chose to continue to love them (vv. 1-2). Today, news headlines constantly herald the violent antics of rejected persons seeking retribution. However, God reacted differently to rebuffs of his love. God was deeply hurt by his people's rejection. God loved them with all his heart, but they had turned to other gods. Continued rebuffs against God's love made it more and more difficult for God to forgive.

Nothing wounds a loving parent more than to have children who willfully reject and spurn offered love. God continually expressed his love and yearning toward his people (v. 3). God had instructed Ephraim, as a father teaching his child. It was God who taught his people to walk. The process of learning to walk is a step toward ultimate independence, and even small children soon learn to assert their independence. Children often forget the days of infancy when they depended solely upon the parent to provide care and instruction. God reminded his children that he had taught them to walk and that he had carried them when they were unable or too tired to walk.

God did many things for his children. He taught and prepared them for obedient living. His people were fed and clothed by him. God freed them repeatedly from the traps and pitfalls of life. Yet, God's children were determined to be "yoked" (vv. 3-7). A persistent feature of humans is the determination to be yoked and enslaved by sin. Some people never learn the basic lessons of life. Therefore, God had no choice but to let his people be yoked and enslaved by their own sinful pursuits.

The bright spot of the book of Hosea is that God loved only as God could love — not as fickle humans (vv. 8-9). God does not give up! Creation was an act of God's love, and God's people have always been assured of the steadfast nature of God. He continues to love people, even in spite of their efforts to rebuff his love. God has promised to love and sustain all people. God's love persists to the ends of the world because his great desire is to redeem all people from sin and into his kingdom.

God's love is a long-suffering love (vv. 10-12). One of the distinctive qualities of God is his longsuffering. He patiently woos each person. Although God may be rejected, God does not give up on loving sinful people. God "keeps on keeping on" because he is God and is unlike mankind, who after a period of rejection, usually gives up. God does not give up! God loves all people and desires "that none should perish" (John 3:16).

Allen lives in Jackson.



# THE VILLAGE VIEW

## The Baptist Children's Village



Ronny E. Robinson, Executive Director  
P.O. Box 27,  
Clinton, MS 39060-0027  
(601) 922-2242

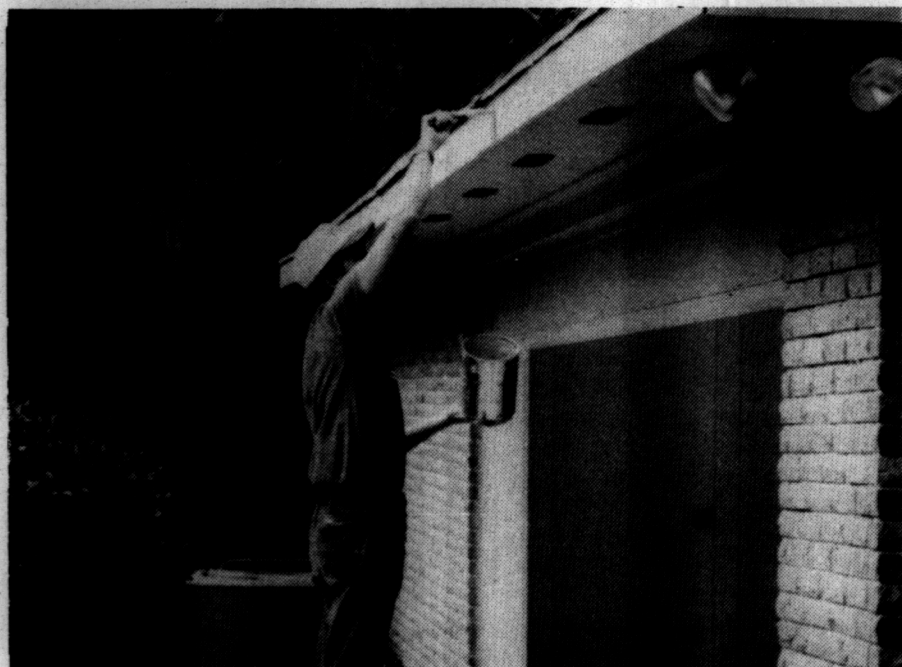
ACCREDITED



COUNCIL ON ACCREDITATION OF  
SERVICES FOR FAMILIES AND  
CHILDREN INC.



The Baptist Children's Village was, once again, the recipient of generous volunteers with the Corporate Community Service. Individuals from Southern Farm Bureau, Trustmark National Bank, IBM, LDDS, and Allstate chose to donate time to meet the needs of children on the India Nunnery Campus. Seen are volunteers doing exterior painting. Others spent the day painting ceilings in a cottage where young people live. Our sincere thanks goes to each individual who gave of themselves so unselfishly.



## Gifts of Honor and Memory

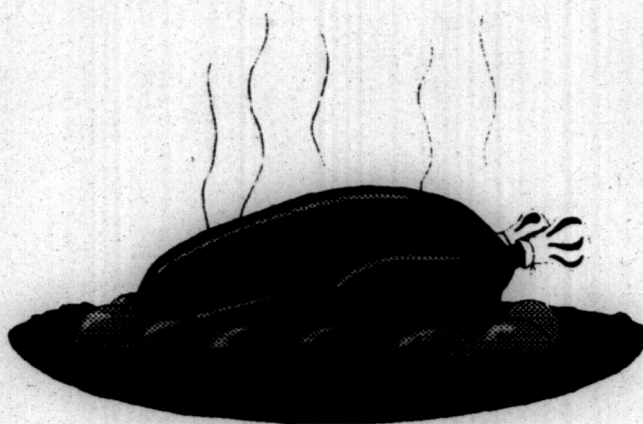
A portion of *The Village View* is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**AUG. 1, 1994-  
AUG. 31, 1994  
MEMORIALS**

Helen Blackston Williams  
Mr. & Mrs. Cas Heath  
Mr. & Mrs. Ben McElwath Jr.  
& Family  
Lloyd Williams  
Mr. & Mrs. Robert J. Pace  
Mr. Charles Williams  
Mr. & Mrs. Keith Griffin & Family  
Mr. Herman Williams  
Mr. & Mrs. W. M. McElroy  
Mr. Tom Williams  
Mr. & Mrs. Tom Rice  
Mrs. Harnel Williams

Mrs. Louie B. Nichols  
Mrs. Joe B. (Helen Blackston)  
Williams  
Brookhaven Internal Medicine  
Mrs. Carrie T. Allen  
Mr. & Mrs. Jay Gore III  
Mr. & Mrs. John G. Hardy  
Dr. & Mrs. John D. Harper  
Mrs. Roy C. Hubbard  
Mr. & Mrs. Archie Leggett  
Mrs. H. B. West  
Mr. & Mrs. Wesley Arnold  
Mr. & Mrs. Charles S. Davis  
Mrs. Augusta B. Irby  
Mrs. Estes Pleasants  
Mr. & Mrs. J. M. Robertson Jr.  
Mr. & Mrs. G. C. Perry  
Mrs. Thomas Grant  
Mrs. Minnie Williams  
Mr. & Mrs. Fred Powers  
Mrs. Pearl Williams

Mrs. Edith Aldridge  
Mr. L. G. Willis  
Friendship SS, Valley Park BC  
Mr. & Mrs. Gordon Holloway  
Valley Park Baptist Church  
Mrs. Lucille Bodie  
Katie Leggett Wilson  
Ms. M. Katherine Batson  
Mrs. Janet Wilson  
Mr. & Mrs. David Doss  
Houston J. Winslow Jr.  
Mrs. Georgia W. Clarke  
Ms. Elizabeth Wicks  
Mr. & Mrs. Wayne Box  
G. E. Winstead  
Mrs. Janeiro L. Cramage  
Beulah Ransom Wood  
Ms. Esther Stephens  
Billy Yeager  
Mr. & Mrs. C. S. Woodruff



Happy Thanksgiving

When you and your family gather around your Thanksgiving turkey, please remember to pray for our boys and girls and the staff who daily and nightly care for their needs.

We are ever reminded at this time, of God's faithfulness, and, as the Apostle Paul said, "... We thank God daily for you."

## Meet the Sullivans

Pictured are Steve and Sherlene Sullivan and son, Seth Alexander, meeting with supervisor, Doug Duncan. Steve and Sherlene are Child Care Workers in our Emergency Care Program. The Baptist Children's Village serves children and families in Mississippi who find themselves in emergency (crisis) situations. We receive referrals from pastors, family, individuals, Department of Human Services, and others. If you need information about this service, you may call (601) 922-2242.

Sherlene attended Columbia Public Schools and graduated from Crystal Springs High School in 1977. She attended Copiah-Lincoln Jr. Col-

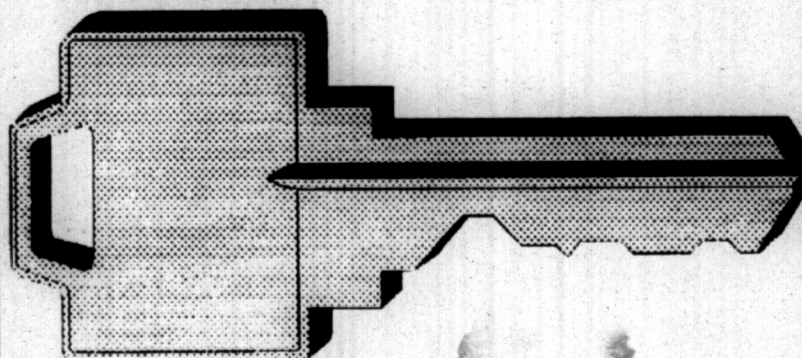
lege. Sherlene is the daughter of Sammie and Glenda Howard, both natives of Columbia.

Steve attended Columbia High School and is a 1975 graduate of West Jones High School. Steve also attended Hyles Anderson College in Crowne Point, Indiana, and was a member of the Navy.

Steve graduated from the Mississippi Law Enforcement Academy. Mr. and Mrs. Sullivan work under Mr. Duncan's direction to care for children placed in our Emergency Care. If you are interested in working with young people in this way, you may call Mrs. Peggy Taylor at (601) 922-2242.



The Baptist Children's Village is seeking Child Care Work on for couples and singles who have been our north Mississippi-called to minister to children and youth in pi campuses.



You are the Key

Applicants should be prepared to accept 24-hour per day residential assignment with children.

No previous experience is needed — we will train.

Call Mike Crocker: (601) 233-2155.



# capsules

**FELLOWSHIP CONTINUES TO GROW DESPITE OPPOSITION, SHERMAN SAYS:** ATLANTA (ABP) — Despite "entrenched, powerful, misrepresenting opposition," the Cooperative Baptist Fellowship continues to prosper, according to Fellowship Coordinator Cecil Sherman. Four months after the Southern Baptist Convention took action to bar its agencies from receiving money from the Fellowship, the moderate organization "continues to move forward in the affections of Baptist people," Sherman wrote in the October 1994 issue of *Fellowship News*, a monthly newsletter published at the Fellowship's offices in Atlanta. The Fellowship received \$8,397,148 through September, \$553,000 — or 7% — more than it took in during the first three quarters last year, according to Gary Skeen, the Fellowship's financial coordinator. The Fellowship's growth no longer seems to be at the expense of the SBC, which recently reported a \$6 million increase in gifts to its unified budget. Gifts to the Cooperative Program reached \$142,866,783 in 1994, exceeding last year's total by 4.6% and reversing a three-year decline, according to SBC officials.

**TEEN BIRTH RATE DROPS FOR FIRST TIME IN YEARS:** WASHINGTON (ABP) — The rate of teenagers giving birth in the U.S. dropped for the first time since 1986, the Centers for Disease Control and Prevention reported Oct. 25. Officials hailed the 2% drop in the 1992 teen birth rate as a turnaround. From 1986 to 1991, the rate had increased 27%. The center reported 60.7 births for every 1,000 women aged 15-19, down from the 62.1 births that occurred the year before. "We feel it's a real change," said Stephanie Ventura, a statistician with the CDC's National Center for Health Statistics. "It reverses a pattern where it has been going up 5.6, 7% a year from 1986 on." Ventura speculated that a trend toward sexual abstinence and increased use of condoms might explain the drop. The CDC study also found bad news, reporting that 7.1% of babies are born with low birth weight, the same percentage as the year before. Underweight births are associated with lack of prenatal care and mothers who smoke while pregnant. Low birth weight can contribute to developmental problems in infants.

**BAPTISTS HELD IN SAUDI ARABIA SENTENCED TO THREE MONTHS:** RIYADH, Saudi Arabia (BP) — Two Philippine Baptists arrested Aug. 26 for holding a private Bible study in Saudi Arabia have been sentenced to three months in jail, according to Christian sources in the Philippines. The fate of a third Philippine Christian detained by the Saudis remains unclear. Five others were released shortly after the meeting was broken up by Saudi Muslim "religious police." The eight were arrested for conducting a home Bible study attended only by Philippine Christian contract workers, sources insist. Saudi Arabian Muslims who convert to Christianity can face death — along with those who influence them to convert. "They were not evangelizing Muslims," said a Christian worker in the Philippines who asked not to be named. "The fellowship was made up of all Filipinos. They're smart enough to know that if they aggressively try to evangelize, they are sunk."

**GRAHAM ATLANTA CRUSADE DRAWS RECORD CROWDS, 17,259 RESPONSES:** ATLANTA (BP) — The Atlanta Billy Graham Crusade is history, but the results of the fall harvest in Georgia will be felt possibly for generations. The average evening attendance — 62,500 — was a record high for a Billy Graham Crusade in the United States and Canada, according to a Billy Graham Evangelistic Association official quoted in *The Atlanta Constitution*. An overflow crowd of more than 78,000 for the Saturday youth night was the largest ever for a single event at the Georgia Dome. The response at the close of each service was equally strong, with thousands filling the stadium floor each night after Graham gave his simple invitation. A total of more than 17,259 commitments were registered at the regular crusade services, plus another 1,800 at the children's crusade on Saturday morning.

## Bibliocipher

By Charles Marx  
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DSX VE NIV JSACPS QEG YEXT PICV YEFJO: BEF  
RSAIGOS EB XTSOS XTCVKO AENSXT XTS YFIXT  
EB KEJ GMEV XTS ATCDJFSV EB JCOERSJCSVAS.

SMTSOCIVO BCPS: OCH.

This week's clue: O Equals E.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Proverbs Three: Three.

# Leader pleased, not satisfied with SBC student ministry

NASHVILLE (BP) — The current state of Southern Baptist student work leaves Bill Henry both pleased and dissatisfied.

He's pleased almost 190,000 college students were reached through Southern Baptist campus ministries this year. He's also excited about an increase in student conversions and missions involvement over 1993.

But Henry, who took over July 1 as director of the Baptist Sunday School Board's national student ministry (NSM), is far from satisfied.

"I believe we're better than anybody else at what we're doing, but I'm not even happy with that. I want us to do more," the 48-year-old Nashville native said in a recent interview with Baptist Press.

"I think the numbers show that Southern Baptist student ministry is alive and well, that we've done more with less. But I don't think we've reached the maximum of our potential in terms of how many students we can reach. And we are not going to reach larger numbers of students if we don't become a team."

The Southern Baptist student ministry team, Henry believes, must include the following members: Baptist Student Union directors, church ministers to college students, pastors, associational leaders, state student directors and associates, and NSM staffers. He would like to see a student advisory council in every association and positive working relationships between campus directors and church ministers to students in every community.

"I also want to encourage churches to make student ministry a priority," Henry said, echoing the philosophy of his predecessor, Charles Johnson, who retired earlier this year.

"When they see me coming, everybody tends to think BSU.... But I also want to talk about what



NASHVILLE — Bill Henry began serving as director of the Baptist Sunday School Board's national student ministry July 1. (BP photo by Jim Veneman)

churches are doing and help those who aren't already involved to get into the student ministry business.

"Every study the Sunday School Board has made about the future and what needs to be done shows that transition periods are the things we have got to do a better job with," Henry said, adding the transition from youth to young adult represents "a key window of opportunity that we have to take advantage of."

Henry said churches must realize there are likely more college students in their Bible study classes and worship services than they think.

"The large majority of college students today are commuters and many still live at home," he explained. "They can be reached by the local church if some special things are offered that meet their unique needs."

"But churches must be intentional in their ministry. What attracted youth to the church is not going to attract a college student. This isn't the 13th grade."

Henry and the NSM consultants promote a philosophy called "Three Hours of Student Min-

istry." The emphasis encourages churches to offer a student-sensitive worship service; a Bible study program intentionally designed for students; and a "third hour" of discipleship, missions, and ministry involvement.

Henry, himself, realized the value of Southern Baptist student ministry during his freshman year at Tennessee Tech University in Cookeville. An active church member as a youth, he had begun to distance himself from his faith during his first year in college.

"It was my first time away from home so I was cutting the apron strings, experiencing new things. But that fall, a couple of guys knocked on my dorm room door and invited me to BSU."

During a late-night conversation with one of his new friends from BSU, Henry realized he had never made a sincere profession of faith in Christ.

"When I went back home and shared with my church, they were shocked. Here was a guy who had been very active in their program who they knew very well and were proud of what he stood for all these years. But my faith wasn't real to them. It was just an experience he had."

## Conversions, missions up

NASHVILLE (BP) — The Southern Baptist student ministry program reported several gains in fiscal year 1994, including an increase in conversions and missions involvement among college students.

The total number of students reached, however, was down following an increase the previous year.

According to the 1994 Student Ministry Information Report, compiled by the Baptist Sunday School Board's national student ministry, 7,528 college students made professions of faith during the year, up significantly from the 1993 total of 6,389.

The number of students involved in missions (including summer, semester, short-term, and other mission projects) increased from 27,152 in 1993 to 28,217 this year.

Gains also were reported in internationals involved in student ministry (10,193, up from 9,901); ethnics involved in student ministry (7,534, up from 6,809); campuses with evangelistic outreach projects (512, up from 469); and established churches, Sunday Schools, or missions which students helped start (4,842, up from 4,088).

Among categories showing decreases were total number of students reached (188,323, down from 192,304); number of college students baptized (9,742, down from 10,411); blacks involved in student ministry (11,603, down from 13,422); students involved in Bible study groups (39,619, down from 40,647); students preparing for church vocations (17,356, down from 18,302); and gifts to world hunger (\$74,023, down from \$81,412).

Baptist Record

005-DTM  
SOUTHERN BAPT HISTORICAL SD 00  
901 COMMERCE ST SUITE 401  
NASHVILLE TN 37203

Box 530, Jackson, MS 39205

November 17, 1994